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EDITORIAL

The Crisis of Civilization

AT THE session of the American Association for the Advancement of Science in Cleveland, Ohio, at the turn of the year (1930-31) Professor A. B. Kitter, archaeologist, said, "The present-day civilization may be reaching a peak from which it will crash to destruction as have the great civilizations of the past, unless by concerted effort scientists do something to forestall it."

This is a startling sentence, one that should quicken the serious thought of every earnest mind. Professor Kitter is a student of the perished past, and he knows how the civilizations of other centuries came to be overthrown. The civilization of Egypt, the civilization of Assyria, Chaldea, the Greco-Roman civilization of the Empire,—they were each of them were overwhelmed, and today lie buried beneath once as secure and proud as is our own. They a blanket of dust and the forgotten memories of long lost centuries.

Will Christian civilization collapse similarly? There are human forces that conceivably might bring about this result. Another war among the great nations of the earth would almost certainly result in the complete overthrow of civilization: for the development of the aeroplane and of poison gas has made it possible for military forces in a few short moments to decimate the population of great cities, and nothing but moral self-restraint could prevent it. If such a conflict should occur it may be seriously doubted whether sufficient moral self-restraint would have been developed. Another situation that might result in the overthrow of civilization is already well developed around us. We are vastly preoccupied with outward excitements and with material values; spiritual unbelief is widespread; Russia is eagerly watching its opportunity to increase unrest and

to project revolution among the nations of the earth. A serious economic crisis might, against the background of these conditions, easily be the occasion that would set in motion social forces that, once moving, could not be stopped until all our civilization was in ruin about our heads.

These things are possibilities of the future. He would be blind who said they were not, nevertheless they do not seem to be probabilities. The reason, however, is not in science, it is rather in Jesus Christ and His inexhaustible, creative influence. Professor Kitter's suggestion that scientists can do something to forestall a coming crisis is surprising. The twin foundations of civilization are knowledge and motive power. The twentieth century lacks nothing of knowledge. If it fails, it will fail for lack of a great motive, and the springs of motivity are the spiritual and moral. They arise in faith and ideals, and these are the sphere of religion. There is just one power that can hold civilization and carry it forward. It is the Power that created it, the power of Jesus and of faith in Him.

Jesus Christ is inexhaustible and unescapable. His influence is the outstanding fact of the centuries. If you should undertake to analyze Him you would find five chief avenues of His influence.

First of all and above all, He influences men by manifesting within the human race a transcendence of those limitations and failures which are everywhere else visible. Jesus Christ is sufficient. He is life made full. If He dies, life in Him triumphs over death and leaves His grave open and empty. If He lives, it is sinlessly. His history is not blemished by the failure that is everywhere else manifest. His mastery of nature, His virgin birth, and the expectation which filled the centuries before

He came, but complete the portrait of His stupendous transcendence. He is indeed life made full. He is "the life," and the knowledge that He is a fact of history, certified by incontrovertible witnesses is a force of incalculable significance.

Second, Jesus Christ not only died and rose again, but He died for our sins. His death stands over against our guilt; and our moral natures find reality and healing grace in this awful sacrifice.

Third, that He the infinite God died for our sins manifests love, infinite love. Men cannot stand in the blazing light of His cross without knowing that all the boundless sweep of God's holy love is rushing out to rescue not only the best and noblest, but the very last and least and most sinful of men.

Fourth, by His life and death and resurrection, by His words, by all He was and said and did, Jesus Christ brought to men consummate truth, and this truth is to all generations our supreme, our final wisdom. He is the unfading light by which we live and hope and by which we have won our increasing way.

Then fifth, beyond all these things, in which the psychology of His redeeming influence is natural, there is that supernatural power which as ascended He shed upon His Church, the power of His recreative Holy Spirit. It is as the total truth of Him is illuminated by this mystic divine creative Spirit that He transforms and has transformed. It was not just the total fact of Christ, but this fact lifted up, vitalized, made to pulse with reality that has been the Christian energizer of the centuries. It made timid men martyrs and sinful men saints. It changed the pagan empire into Christendom, and the bounds of its influence will not be reached until at last His Kingdom has come. As H. R. Mackintosh, of New College, Edinburgh, said ten years ago in his Haskill Lectures, "perhaps the greatest thing in Christianity is that you can never tell what it will do next. In any moment it may break out in a new place, seizing on some imperfectly evangelized aspect of life, and moulding it into a higher likeness."

As you read the story of Christ across the centuries you find interesting diversity in His impact, and yet withal the steady increase of His influence. The redemptive power of the Church at the beginning, in the first generation, was chiefly that of personal salvation for the individual. The transcendent Christ and His sublime truth lifted men and made them vic-

tors over the world, both over its lust and over its enmity.

Later, after Christ had been recognized and Christianity became the religion of the Empire under Constantine, it began largely to influence the institutions of the older pagan civilization. Later, when that civilization had fallen, the old Catholic Church ploughed Europe with the fact of Christ for a thousand years, making the truth of His deity, His virgin birth, His redemption, and His resurrection from the dead the headlands which outlined a world of invisible spiritual reality for the men and women of a whole continent.

At the great Protestant Reformation, this widespread acceptance of an idea was changed into the vital appropriation of a faith. The reformers took the intellectual belief that the Catholic Church had ploughed into the life of Europe and grounded upon it a throbbing, vital, spiritual faith. A tide of revival resulted that lifted nations to new levels and became the starting point of a new epoch in human history.

Following swiftly upon this tide of spiritual energy came the rise of democracy, first in government, and then in industry. Today every social relationship, even including those among the nations of the earth, is feeling the pulse-beat of the influence of Jesus Christ our Lord.

Doubtless there is a good bit that is discouraging in the present state of American life. The development of the racketeer; the seeming powerlessness of government to oppose him; and the background for these things in the spirit of lawlessness that is rampant both in Church and State,—these things are reasons enough why men should think humbly and pray earnestly. But, nevertheless, there are occasions for thanksgiving and for confidence. The present economic crisis has revealed a spirit of sympathy and helpfulness that has been general among all the people, and the leadership of American business has manifest as never before an attitude of Christian considerateness that has steadily refused to turn to wage cuts for the solution of its difficulties. Such leadership is distinctly Christian and it must be seen as a reflection of Christ's truth and love, in the hearts and purposes of men and women.

However, it is not a time to sit back and congratulate ourselves. There are tasks to be performed, serious tasks, great tasks. Senator Shipstead has well said that America needs patriotic men to conduct its great business en-

terprises. The truth is really larger. We need Christian men, men fully possessed by Christian ideals in the places of leadership both of industry and of the Republic. Life is becoming vastly complex. Every man is in a thousand ways dependent upon a multitude of his brethren. Economically life has become one; therefore, the leadership of life must become fully Christian.

The goal of Christianity is the unification of the race, and the supreme expression of Christianity is God's act of self-identification with the destiny of the race. This is the truth of the incarnation. The very infinite God cared so measurelessly about men, that He, the Creator, took upon Himself their creaturehood, sharing with them their life, their racial relationships, their guilt, their destiny; and if civilization is to be preserved and to be carried forward, this same spirit must dominate us all.

This same passion must define our conceptions and move our plans in every avenue of human endeavor. It will not do to try just to make a reputation for one's self, or to make a fortune for one's self. If leadership is to be Christian, it must mean that the greatest are to be identified with us all. The greatest must dedicate their efforts to the life fulfillment of all their fellows. To enable men to find that best, which God has for them, both in this world and in the world to come; to be interested in every man whomever he may be and howsoever he may be stationed; to be interested in men, not because they are worthy, but as God is, because they have worth,— this attitude must become the passion of all leadership, whether in industry, in commerce, or in the state.

One is not a sentimentalist because he believes these things. We do not hold that America should completely disarm, nor that it should recognize the so-called Soviet Republic. Complete disarmament would make our Republic helpless in case of assault from without, and Marxian Socialism which is the theoretical background of Russia is by principle non-moral. Intelligent Christian men must take these facts into consideration in planning what they will undertake. Christ called us to exercise the wisdom of serpents as well as to manifest the harmlessness of doves, and both are necessary. While we live in an unideal world we will always find it necessary to have regard for this fact in our plannings. Practical idealism and radical absolute idealism are often poles apart. We are in a probationary world

moving from the egoistic order, characteristic of world empires to the brotherhood of the Kingdom of God. We must have regard for where we are moving from as well as for where we are moving to. If we see only the goal we will be visionaries not prophets and statesmen.

We cannot essay the whole; but we can begin. We can put this great Republic of ours into the world court of the nations. We can rise above national and racial superiorities to recognize that since Christ died for all men, and redeemed all men, that therefore all men are equal and brothers and that all alike are brothers in whose life fulfillment we should be eagerly interested.

The thought, that in all of this we are seeking to lift up into expression, is this: the very basis of civilization is threatened by the fact that it has become infinitely complex. Any disarrangement of human relationships carries with it a constant threat of crisis that may overturn the whole. This circumstance is at once our peril and our opportunity. It is our peril if we do not rise into real unity of life. It is our opportunity if seeing it as the hour of divine purpose we consecrate ourselves to fulfill His will.

The world of little unrelated hamlets has passed away. The world today is one—must be one. And just because it must be one it must be one in soul as well as in body. Christ is the path to unity; there is no other approach. He, God and man both, became Incarnate, died, and rose again, to make men one. It is through Him that we must realize our unity. Civilization can fall. Civilization can rise. It will not rise by human resource. It can rise by a fuller appropriation of the divine resource which is ours in Christ.

The belief is widespread that we are at the threshold of a great new social movement like the Protestant Reformation of 400 years ago; a movement that will be fundamentally religious, but that will also be social, political, scientific. Science itself is pointing man's way back to God. The old fortuitous evolution of three quarters of a century ago has still its advocates, but they are hopelessly out of date. The new evolution is evolution only in name. It is evolution dominated by divine purpose. It is the increasing realization of the Creator's plan, as when an architect builds a cathedral stage by stage. God willed and there were worlds. God willed again and worlds were covered with verdure. Once more God willed

and the earth was peopled with a race of men made in His image, and then He more than willed. He came Himself to save us. He, God the Son, identified Himself with our humanity. He became one with us at the level of our failure in order that He might lift us to the level of His infinite glory.

"Behold, I make all things new!" cries God, in the revelator's vision. The world that was is passing away; must pass away. A new world is being purposed, rising majestic out of the will and love and sacrifice of the Triune God. The older Calvinism magnified divine sovereignty even at the cost of human freedom. Modern religious thought has so emphasized human freedom as almost entirely to lose the majesty of the sovereign God. We need to recover the truth of the living, transcendent, almighty purposing God; and yet at the same time we need to realize that the deepest purpose in all His willing is that man should remain free. Creation is still going on. God's plan is not finished; and in the last stupendous labors, the Infinite invites the finite to share with Him. When He built the universe, He spoke and it was done; but when He builds the Kingdom of the ages, He became a child, accepted a cross, and appoints twelve men to be His apostles and witnesses.

God is somewhat like the general of a great army. The whole battlefield is in His mind. He knows every division, every brigade and regiment. He knows the part He plans that each should play. He is the Master of the whole field, and yet there will be no victory except as every soldier in the army wills in unison with His vast purposing. The parallel is not perfect, for God is not limited to our leadership, and yet in part He chooses so to be. He holds back His own omnipotence that we may labor with Him, that in the glory of the finished task each man may feel he had his part.

So we are His witnesses, and so He waits until, by our intercession, we move His powerful arm. The goal stands fixed: through us and above us He wills that it shall be. His Kingdom come, His will shall yet be for men upon earth what now it is for the angels. In the realization of this purpose He has invested His utmost resource; He has even identified Himself with humanity's cause. He came, He wrought, He taught, He died redemptively, He rose again, He lives. He gave us these stupendous facts—His Gospel—and the task of witnessing. Beside us, as we labor, He cease-

lessly keeps watch. His infinite mind grasps every corner of the field. He leads the way to triumph. The Kingdom, the unity of men, will be achieved.

IT IS time to move. Another hour of destiny has struck. The Church must advance. The race must rise. What truths shall be the guiding principle of this great epoch? It is a crucial question and the answer is simple. The truths that must guide are the truths that have guided. The total fact and truth of Christ. This is the leaven of the ages. We must recover our faith in Him, in the completeness of His glory.

A reduced Christ cannot lead an increasing salvation. He must be clothed again in every vestige of His age-old splendor. We must see Him like the sun in the sky, whose light puts out all other lights beside. He must master us in all our toil, in all our hope, in all our thinking. We must recover our sense that to worship Him is service and the highest service. We must recover our Christian Lord's Day from amusement, social intercourse and mere indolence. We must recognize anew, as our fathers did before us, that the expression in worship of the glory of the living God and of the Incarnate Christ is as basic to life and progress as sunlight is to growth. We must recover the intolerance of other years.

No man really loves truth who does not hate untruth. No man really loves righteousness who does not feel within him something of the wrath of God against sin. A conviction of truth and righteousness that is not intolerant of all that which is contrary is less than a conviction, and cannot be creative.

Professor Macintosh quotes the great Harnack as saying, "Neo-Platonism lacked the power of exclusiveness and of that lack it died." Such tolerance is often praised, but in truth it entails a neutrality on moral questions that eventually is bound to poison the wells of life. "Not a few Indian cults showed the same easy accommodations, partly for intellectual and partly for climatic reasons. How far otherwise it was with Judaism and Christianity. Both faiths stood based on history; both were moral to the core. In things of the spirit, both exhibited a noble and transigent jealousy, which is but one side of the loftiest personal conviction. Neither could for one moment have agreed to regard the highest good of man or the unity or character of God as open to ques-

tion. These were matters for which at any hour the martyr might well die."

Christianity must recover again this earlier intolerance. It must distinguish between truth and untruth. It must maintain truth and oppose untruth; but it must learn to do this with a love as great as that love which the martyrs showed at the beginning, who, while they burned rather than compromise the glory of Christ yet burned, praying for those who persecuted them.

Once more: if the Church is to lead on and lift the race to higher levels of Christian attainment it must recognize its obligation to Christianize every avenue and interest of life. The Church itself must become again Christian. It must abolish all its mediating views, all its self-sufficient programmes, and fall down in humble worship again at the feet of the crucified and risen Son of God. The schools must become Christian. Science must become Christian. It must whole-heartedly yield its passion of naturalism and accept Deity or else stand as an obstacle in man's way up to his being's best. Industry must be Christianized, and commerce; even government must feel again the lifting of those pierced but almighty hands. Christ leads on before. We labor with Him. He makes all things new.

How vivid, how beautiful it is in the Revelator's portrait! There is a new heaven and a new earth, and then, above all, God Himself dwelling in the midst of men. He wipes away all tears from our eyes. There is no more death. There is no more pain. These things are passed away. During the earth days, these were the things that were manifest. We found them upon every hand, but at last these things will have vanished, and He will be manifest. And it is precisely for the reason that He will be manifest that these other things will have disappeared.

What a great juxtaposition is that expressed in a following chapter of this same book! "There shall be no more curse, but the Throne of God and the Lamb shall be in it." Where God and the Lamb are manifest the curse of necessity disappears. The glory of the Eternal City is not its golden streets or pearly gates, but its manifest Deity. God and the Lamb are at its centre. God and the Lamb are its undimmed light. God and the Lamb are its glory. God and the Lamb are its joy, its song. It is not the new heaven and the new earth for which we wait today; it is for the fuller real-

ization, exaltation, appropriation by men everywhere of the infinite values in God and the Lamb. The degree in which we possess these values measures the degree in which our lives succeed, the degree in which our wisdom is truly wise and our wealth is truly rich. It is an hour of destiny. Once more it is the fullness of time. Church of God, fall on thy knees, and then advance to thy apostolate!—*H.P.S.*

Not Forgotten

SEVERAL weeks before the holidays a good sister in Illinois sent us her renewal for 1931. That was nothing unusual. But with it she sent an additional \$2.00 to send CHRISTIAN FAITH AND LIFE to someone who needed it and could not pay for it. That *was* unusual!

A later mail brought us a letter from an old friend who explained that since he was without an income and a shut-in he saw no way to renew his subscription. We felt we should use the \$2.00 for this aged minister's subscription.

And now, in a most interesting letter, he offers his thanks and goes on to say that for 17 months he was unable to walk; that he was without any income; that he supposed he had been neglected and forgotten by his church, and also by an insurance company from whom he had a right to expect payments of \$30.00 a month for six months for total disability.

That the donation of CHRISTIAN FAITH AND LIFE led to several others. An unknown friend in Philadelphia sent him \$50.00. It was just this amount he owed for taxes and insurance and it had given him much concern. Later this same unknown friend sent him 2½ tons of coal and half a load of wood. He also caused the — Missionary Society, the Community Settlement House Committee, and others of several denominations to send in a box, a basket, and a bag of groceries.

To add to his joy he found, on Christmas day, when he arose from his knees, that he could walk without a support and without even dragging his feet. And on New Year day he found he could walk across the street in front of his home. He then says: "Having made no application for aid to anyone, I accepted all this as a direct gift from God, in Jesus' Name, and just for His sake." His letter closes with thanksgiving in which we join with him. —*F.J.B.*

Is Man an Accident? So Says a British Evolutionist

MUCH as we regret to have to say it, the theory of evolution seems to have a bad, depressing effect upon many of its proponents. There are exceptions, of course, but that is because they are illogical and inconsistent. The very idea that man may be the scion of the beasts of the jungle appears to have a debasing effect on the human mind, while the conception that God ordained and carried out the terrific and gory struggle for existence as the means and method of progress in nature and the human race gives one a degraded idea of God. No wonder, therefore, that evolution so often leads its exponents into downright atheism.

Well, these reflections lead us to consider the recent *ipse dixit* of a so-called scientist of Great Britain—Mr. H. S. Harrison, president of the anthropological section of the British Association for the Advancement of Science. An article from his pen appeared in the New York "Times Magazine" for November, 1930. It is this article, no doubt read by thousands of our American people, that we wish to analyze in this editorial. He begins frankly, yes, we would better say, bluntly:

"By the accidents of birth we are what we are as individuals; by the accidents of evolution we are what we are as a race—but this is a longer story, with an earlier beginning."

So there you have before you the whole conception of this outstanding partisan for evolution. He at least can be understood, and that is something of merit. He does not mince matters. On the other hand, with him evolution is no longer a theory; it is a dogma, just as much a dogma as were any of the theological holdings of the medieval ages. He betrays no marks of acquaintance with a single author whose books take the anti-evolution position, and who show how far short of accounting for all the facts the theory falls. Obviously he has no speaking acquaintance with Dr. H. C. Morton's "The Bankruptcy of Evolution," or with the many publications of the Victoria Institute, or with the very recent book by his fellow-countryman, Mr. C. Leopold Clarke, in his book "Evolution and the Break-up of Christendom" (reviewed in the December number of "The Bible Champion," p. 668). Evidently many of the "evolutioners" never read the other side of the question at issue.

Says our deponent: "In our own days, and since a time remote in years, the animals dominant upon the earth are those of our own class, the mammals, with man as a late and by far the most vociferous recruit."

Note that word "vociferous." There must be a fundamental reason why so many evolutionists speak and write so contemptuously about man. If man is "the most vociferous recruit" (we are by no means convinced that he is), it is because he has much higher and more abundant powers than have the animals. He has powers of thought, reason and emotion, coupled with the gift of speech, and so he has occasion for making more noise in the world than have the amoebas, the oysters, the crabs, the cows and calves, and even the anthropoid apes. Besides, he can sing, and often sings most beautifully. Why shouldn't he make the music ring and add to his joy? More than all, he can hold communion with God and worship Him. Man has a right to sound his praises to the Giver of all good gifts. Yes, there is abundant reason for man's being "vociferous" in the good sense of the term. According to the Christian view, which is the highest view, man is not a being to be treated with contempt. It is contemptible to treat him in that way.

We think, too, that Mr. Harrison misused the word "recruit" in the above context. If man was evolved from the lower forms of life, he is a *result*, not a recruit. Let us attend to the evolutionist's mode of reasoning, and see how marvellous it is for a scientist. He is speaking here of evolution:

"We cannot trace the causes, even in theory, beyond a certain point; and for many people the simplest solution has seemed to be that which explains the earth and its occupants, and the universe as well, as a product of design. This solves no difficulties, and raises many, though it relieves the mind by lifting from it the burden of thought."

This scornful statement is plainly a jibe at theism and Christianity. It insinuates that people who believe in God do not need to think. But that is not true. What would Mr. Harrison think if we were to say that the scholarly theist is a theist because he has done enough thinking to be able to see clearly that the phenomena of the universe can be adequately explained only by means of the theistic

world-view? Well, whether he has thought that far or not, it is true. Besides, instead of raising difficulties, the view of Christian theism furnishes an adequate cause for the universe and all its diversified phenomena; and it is the only philosophy that does that. How, for example, could personality (such as we see in human beings) ever evolve from non-personal substances? Every effect must have an adequate cause.

Again, man works with a purpose; he is a purposeful personal being; therefore the ultimate cause of his self-conscious personality must be a Person; which leads back to the being we know as God. Still again, is it not a more satisfying and ennobling view that man is the product of supreme designing Intelligence, created for an immortal destiny, than that he is merely the accident of collocating non-conscious forces? Just let us mull it over.

More from our evolutionist: "But man only happened, and if we can now see a little of how he happened, we cannot find out why. Man did very well before he was a man at all, and no one has given any reason why he ceased to be an ape."

Good is going to come from these dismal and agnostical confessions of the advocates of evolution. People are going to see more and more what a futile hypothesis it is; they are going to see that it leads to the Land of Nowhere; that it plunges people into pessimism and hopelessness. Yes, they will see that, if man is the product of evolution, no good reason can be given why he "ever ceased to be a monkey." It is the old pessimism of Von Hartman and Schopenhauer *redivivus*.

Compare the Christian conception of man with this whimpering wail of the evolutionists. According to Christianity, man never was an ape, and so he never could have "ceased" to be one. That is a far step upward. Man has always been a real human personality, because he was originally created in the image of God. Therefore he is God's child, and was created for a wise and eternal purpose. Hence he is of infinite value in the eyes of his Creator. Indeed, so valuable is he that, when he fell into sin and trouble, the eternal Son of the Father came down to the earth to rescue him and bring him back into holy and happy fellowship forever with his Creator. Here is the proper appraisal of man; here is the all-sufficient reason for his existence. Contrasted with the evolutionary view, the view of Christianity is like the difference between midday and midnight.

The chief factors in man's evolution, declares our anthropologist, are his hands and brains, coupled with his decision to come down out of the trees and live on the ground. But that is no explanation. Why did some ancient creatures, who were expert tree-climbers, decide to come down from their comparatively safe arboreal homes? How could their running on the ground on all fours ever give them the erect attitude? Can any one see how that working with the hands could develop hands, such as humans have today? You see, evolution can never give a sufficient *raison d'être* for any of its doings. It is anemic so far as regards reasons and explanations.

Here is a wordy enough sentence to satisfy the most exacting: "A fortuitous combination of fortunate circumstances, combined perhaps with some superior physical or mental powers, saved our own line from suppression; but we can no more explain why it happened than we can explain in general terms why some human families die out and become extinct, while others persist through the centuries." Yet a little further on Mr. Harrison seems inadvertently to slip over upon the doctrine of teleology, for he says: "Only if we regard man as something outside nature and predestined to greatness, can we accept his survival as due to anything other than escape from the accidents of evolution and environment, to which innumerable species have succumbed."

Here is a virtual admission, evidently made against the deponent's will, that creationism would at least save men from the lugubrious view that man is only "an accident of evolution." Why not accept the higher view? But the following excerpts will prove that our evolutionist becomes more and more depressed over the futility of man:

"In producing a new and cunning big-brained animal with hands, nature overshot her mark, and we are struggling with the consequences." This he quotes from some other daunted and disheartened scientist. Then he adds: "While co-operating with nature when he must, man disregards her regulations when he can. He makes great wars and kills the fit; he founds great hospitals for patching up the unfit."

What! would he advocate doing away with our hospitals and letting the unfortunate perish? How long would civilization last under such a regime? We quote the last few sentences of this amazing contribution from an outstanding evolutionist. He is speaking of man:

"He surrounds himself with more and more artifacts, strives to control himself—and especially others—by artificial moral and social laws, and plagues himself with introspection. His excess of brain has led him into rivalry with nature, whose prodigal son he is, unrepentant and unnatural. Surely he is an accident of evolution—a bad accident, as some may think—and his destiny is obscure. But in his saner moments he is not unlikable."

In this whole depressing article there is just that one mitigating statement—the sentence last quoted. It is small comfort, however, to know that "in his saner moments he is not unlikable," if man is only "an accident," his "destiny obscure," and the reason of his being utterly unknown. We place in contrast with this "sob stuff" the exhilarating doctrine of Christianity, which teaches that man was

created to trust, love and serve his creator, to be good to his fellowman, and prepare for an immortality of glorious possibilities.

Very different from this hodge-podge accident philosophy is the view of a profound and logical American scientist, Professor Lawrence J. Henderson, biological chemist of Harvard University, who says, in his book, *The Fitness of the Environment*, that there was not one chance in countless millions for the world left to itself to be able to sustain life. If just one or two conditions had been different, life never could have come into existence, or, even if it had, it never could have continued. How can we explain the fitness of the environment to the organism, and *vice versa*? Only on the ground of teleology; and teleology spells God back of and in the whole marvellous process. —L.S.K.

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The Christian Church and the Unemployment Situation

IN OUR boyhood we remember hearing people speak of men who seemed to think "that the world owed them a living." They spoke thus in severe criticism. As we have grown older we have become impressed that something very near to this is true. A Christian civilization does owe to every man a job.

We realize fully that in an imperfect world we need to make use of the selfish motive to stimulate initiative. Average men, even good men, will work harder under the stimulation of personal need than they would without such stimulation. When Plymouth was a communistic colony it nearly starved to death. When it gave each family its own acreage, and made each responsible to raise its own food, there was always bread and to spare. The Pilgrim Fathers were, morally, far above average men; nevertheless they produced more under the individualistic than they did under the communistic system. The verdict of all history coincides with this single illustration. If we should sacrifice the stimulation to initiative and effort which comes from individual responsibility and reward we would not only halt further

progress, but we would actually reduce our present average of wealth.

These things are true; nevertheless, society does owe to every man a job; and when any considerable number of men are without jobs society is manifestly failing. Unemployment represents a failure in coordination; and failure in coordination represents a failure in government. In a democracy a failure in government is a Christian responsibility: consequently unemployment is a vital discussion for CHRISTIAN FAITH AND LIFE.

When properly organized America ought to be able to consume the large percentage of its productions. Any other Christian state ought to be able to do the same. There should be a surplus for commerce, to promote the unity of the world; but the chief market for American products should be America. The toilers of America should be so compensated for their productive labor that they can afford to buy that which they produce. In quantity production the chief increase in returns should go to the people themselves. Quantity production should mean either decreased cost, or increased incomes, and only to a limited extent increased

profits. When industry is properly organized overproduction will not often be developed.

But when overproduction does develop, and unemployment does result, it should be the recognized responsibility of the state to protect its citizens not only from the cruel pangs of hunger and cold and nakedness, but also from the humiliation of being unproductive members of a great community of toilers. Society owes to every man a job; and when that job is not forthcoming in the ordinary course of industrial relations it is the responsibility of government to step in and produce it.

It seems to us that the next step of progress in government is for the state to assume the responsibility of maintaining employment just as it long ago assumed the responsibility of maintaining order. The police power does not operate until lives are out of proper relation. When lives are out of proper relation economically there should be a state department that will operate similarly. For example, the state could take over entirely the employment bureau responsibility, creating a state wide clearing house for industrial relations. Vacancies could be reported to the state bureau; all unemployment could be similarly reported. Vacancies could be filled and employment provided; and where persons could not be located in private industry the state itself could employ them.

Such a form of organization would put an end immediately to all unemployment: for the state itself would employ all those whom it could not locate in private industry. There might be a slight increase of taxes through the expanding of the activities of the department of public works; but this expense would be a trifling hardship compared with the severe suffering for many, and the great waste for all resulting from any considerable percentage of unemployment.

If such a course were adopted both the department of public works, and that of employment would need to be put under the civil service that both might be entirely independent of politics. This is important for two reasons: First that the influence of the government should not be increased to impair the freedom of the electorate. Second, that the contacting service of the employment bureau might be

kept free from political influence and maintained upon a merit basis.

Should the provisions suggested above be adopted both of these departments would become exceedingly influential. If they were not kept independent of politics there would be serious danger of corruption; but under a system of civil service, with a possibility of removal for cause through the Attorney General's office and the higher state tribunals it ought to be possible to maintain them in integrity and efficiency. Such an organization would not interfere with private industry any more than private employment agencies do at present. The service of the state bureau would be free to any one who cared to make use of it.

If a citizen did not wish the assistance of the state in locating himself he would still be free to seek employment privately as at present. Industry would also be as independent as at the present. The state would not appoint men to positions, it would contact them simply. Employment would remain in the hands of private industry. When the state had done its best to locate an unemployed man its final responsibility would be itself to employ him and to adjust the program of its department of public works so as to make use of him effectively.

There is only one chance for such a program to fail. It is the moral equation; but we believe America has a moral average sufficiently high to operate it. It might result in a slight tendency to reduce initiative; and there would be the danger of corruption and incompetency in the state departments, especially that of public works, but these dangers do not greatly increase the risks that are inherent in democracy. Democracies are always in danger of corruption and incompetency. They can only be effective where religion is sufficient to maintain a high moral average in the electorate. Christianity has created such an average, and if the religious forces of the Republic are faithful to their trust it will be able to preserve it. In heaven there will be no more curse, because in heaven the Throne will be the commanding center of all life and relationship; and on earth the freedom and progress of human society will be maintained just as long as the invisible image of that Throne is similarly established and no longer.—*H.P.S.*

A REQUEST! After the January edition was mailed we discovered that inadvertently, quite a number of our subscribers received TWO copies of that number. We meant to print a sufficiently large edition to meet every demand but we already find ourselves in great need. We would *greatly appreciate* it if those who received two copies would return one of them to us.—*Publisher.*

What are we Imperilling?

WE WERE talking one day with a Liberal who always stands for the best things socially, but who is totally disinterested in evangelical Christianity. To him the difference between a Christ, who is very God Incarnate, virgin born and risen from the dead and one who was the natural Son of Joseph and Mary, a mere human being of superior moral and spiritual powers, is nothing. Christ for him has only the value of the truths He taught: His truth alone is redemptive. It is the Sermon on the Mount, not the open sepulchre in which he rejoices. As for the resurrection: as supernatural, it is difficult for him, and as adding nothing to the ethical truth of the Sermon on the Mount, it is valueless. This particular Liberal probably knows little or nothing about the evidences of Christ's birth and resurrection. He just gave this truth up because it did not interest him, and because it was widely denied in the circles in which he moves.

In the course of our conversation he discovered that we shared fully his social passion; that we were devoted to the same great social objectives as he was. And then it seemed to dawn upon him as a new discovery: he saw that from our point of view the Christian faith, with its virgin born and death conquering Christ, its supernaturals, its authoritative Scriptures, is the chief explanation of all social progress that lies behind us and the necessary condition of all the further progress that may yet lie before. We are sure he did not come to shares our convictions, but he glimpsed them, and to him it was a new idea.

HISTORIC CHRISTIANITY THE ROCK OF SOCIAL PROGRESS

This point of view, which he glimpsed that day, is more than a point of view; it is a major truth of the utmost significance to the human race. Historic Christianity is not one interpretation of religion to be classified with Judaism, Mohammedanism, Buddhism, Humanism, Christian Science and all the rest. No, it is the one effectively redemptive body of religious truth. Other systems doubtless have certain values; but Historic Christianity alone is a full-orbed faith, redemptively efficient. Historic Christianity alone has in it the creative power to transform man's earth kingdoms into the sublimity of the Kingdom of God.

Modernism by its shallow naturalistic criti-

cism is imperilling every value, even those to which it is most deeply attached. Democracy and the progress of human society to larger liberty and economic equality are dependent upon a divine Christ and a supernatural religion. The doctrine of naturalistic evolution (the philosophy of the age) is by its consequences negating itself. It has halted man's ethical and social progress, having turned the set of life back toward the vanity of paganism. The sanctity of the home is imperilled, crime is rampant, our criminals are our youths who, directly or indirectly, have come under the influence of the current naturalistic ideas. The doctrine of evolution thus stops evolution. There is no social evolution save where men deny the naturalistic law, believing in the supernatural and the supernaturalistic Christ. If the history of twenty Christian centuries does not teach this, we, for one, have misread it.

CHRISTIAN APOSTLES' CREATIVE PREACHING

The preachment of the apostles was the risen Jesus and His supernatural power to save. This truth was so inwrought into the minds of the first Christians that by the opening of the second century they were confessing it in the earliest form of the Apostles' Creed. They did not confess the Sermon on the Mount. They confessed the Son of God crucified and risen from the dead. Primitive Christianity was a theological religion for it held with passionate devotion and uncompromisingly to a group of theological truths. It worshipped Jesus Christ as God, and refused to allow this worship to be confused by any compromise with Emperor worship. If its Jesus had been only the first of men it would have been appropriate to have given a lower worship to Caesar, and thus have escaped the awful martyrdoms of fire and sword. Only because they discriminated Jesus from every other human life by an immeasurable gulf, and because this discrimination was fundamental to their gospel did they defy Rome's cruel power and burn. More than they loved life they rejoiced in the unique and isolate glory of their divine and human Jesus, Crucified for sin and risen from the dead; and for His sake they gladly died that they might lift up their unconfused witness to His incomparable name.

THE ETHICAL FRUITAGE OF THEIR FAITH

Yes, theirs was a theological religion; but it

had an ethical fruitage. Immediately in the first generation, Christianity began to lift womanhood out of that tutelage to men in which for centuries it had suffered. In three hundred years Christianity stamped out the shame of child murder, and the exposing of the aged. In four hundred years it abolished the gladiatorial show. At the end of the first millennium it had largely abolished the ancient practice of slavery. It replaced paganism's ethical system, founded upon pride and power, with Jesus' sublime truth of the duty of love; and, if it failed to realize in life this noble value, it nevertheless did establish it as the accepted ideal. It made all life sacred, because it taught men to see all life as immortal and as redeemed in the death of the Son of God. It gave to the world that which, until that day, the world had never seen; namely, institutions of mercy for the helpless; hospitals for the sick, asylums for the orphans, the aged, and the afflicted. Slowly it drove its inevitable way upward from tyrannies to democracies. Tyrannies were the natural expression of pre-Christian ideals. Only Christianity, which puts an infinite value upon every single soul, respecting those even who debauch and do not respect themselves, can give birth to equalities and democracies.

CHRIST INEVITABLY MAKES FOR DEMOCRACY

But democracies were inevitable that day when Jesus the Son of God tasted death and triumphed over it redemptively for every man. Neither intellectually, nor spiritually, nor even physically are men equal. They are unequal in endowment, in initiative and in effort. The class distinctions of paganism merely reflected the evident facts of life; but these ideas became meaningless to men who had seen the very living God become incarnate, crucified and risen to save a lost world. Christ died for His friends, who loved, yet forsook Him; Christ died for the rulers, who buried His form; Christ died for the crowd that derided His suffering; Christ died for one robber beside Him forlorn,—and this one sublime fact engulfed all human superiorities, making both the highest and the lowest alike the humble, yet exalted recipients of His infinite grace. Here is the dynamic of democracy: The crucified and risen Jesus makes men equal, and makes men one.

PROTESTANT CHRISTIANITY AND THE MODERN WORLD

It was the Protestant Reformation that marks the great epoch in the rise of human freedom.

After Christianity became the religion of the Empire, the old Roman Church sowed Europe with the fact of Christ. The work was often too quickly done to be deep; though there was much of vital spirituality in the faith of those centuries. The Church became a world force. It became seriously corrupted. It allowed its Gospel of Jesus to be partly concealed beneath the dust of its own superimposed institutions. For a hundred and fifty years men protested, apparently unheeded, yet not unheard; and then at last in Luther the flame became a fire. Protestantism took the fact of Christ, with which the old Church had sowed Europe, and quickened it into a vitality in the personal experiences of men. A continent thrilled with Christ and redemption. A generation was ennobled, and being ennobled became free.

THIS is the rise of democracy. There were many details in the story, but this is its main trail. The Reformers introduced general education that the people might read the Bible. Printing had already come in. Both of these forces tended to enlighten and therefore to ennoble life; nevertheless, humanism did not bring democracy into Italy. It was God's open Word in the hands of the people, and the all-sufficient redemption of the crucified and risen Son of God that created the Reformation and made modern history with its democracy and increasing freedom and equality. Justification by faith alone, and the Bible as the only and sufficient rule were the key-note of the sixteenth century, and they spiritually energized and uplifted a generation. Our great western Republic was only a part of the overflow of that tremendous religious uplift.

THE SOUL OF MAN FITS THE HISTORIC FAITH

In all of this there is a philosophy. Historic Christianity with its majestic supernaturals, its Christ who is very God become man, His Cross and Resurrection, and His all-sufficient salvation precisely fits and satisfied the souls of men. Man's conscience loves judgment. Man's spiritual helplessness cries out for an Almighty Helper. His sense of his own unrealized thirst for transcendence makes him long for the supernatural. His groping intellect is eager for an authoritative word. His unescapable tendency to see God in terms of himself witnesses to an inbuilt sense of his kinship with the divine. Man's anthropomorphic tendency in religion is not superstition; it is intuitive truth; we are in the divine image; the doctrine of the

Incarnation staggers us, and yet it is our home. The soul of man was made for the historic Christian faith as certainly as the wing of a bird was made for the air and the fin of a fish for the water. We were made for this Gospel. We flourish when we are in possession of it. We languish when we are deprived of it.

CAN WE TURN BACK?

Man without the Gospel is like a flower without its native element of light or air or water,—we cannot realize our promise. The empires before Christ came were symbolized by beasts. The power that made them was brute force. The symbol of Christ's kingdom is the Son of Man. His Gospel has the power to exalt us, to make us men, and to unite us in that brotherhood of men which is His kingdom. This is the philosophy of history. Christ has made us free. Christ leads us on to more complete freedom. Shall we then, having been lifted thus far, and having caught a glimpse of the goal, despise the power by which we have been so exalted? Would a rose-bud despise the sun because it now feels its bursting bloom? Would a new born babe forsake its mother because now it can breathe for itself? Shall free men whom Christ has made free deny the gospel that produced them? Without the sun the bud will hardly come to bloom. Without its mother's breast the babe will hardly live, it cannot grow. And so our freedom, if we leave behind the Gospel that produced it, freedom will decay.

WHAT WE ARE IMPERILLING

What are we imperilling in our shallow naturalistic criticism of Christ? Answer: Everything that has made life noble; everything that has made it sublime. Deny His resurrection and the strongest objective argument for the future life is gone. Deny His Deity and the Bible becomes a tangle of uncertainties. Deny the Bible and we are without certainty, groping amid the confusion of nature's conflicting voices. Deny all these sublimities and there is no effective motive to high endeavor, no reasonable basis for the ideal of human equality. The pagan empires of tyranny and oppression were the best that human nature could do apart from the Gospel. Deny that Gospel in any essential of its historic preaching and the generations will fall back again toward that degradation from which He lifted us.

Modernists are like mountain climbers, who, having caught a glimpse of the summit view, are heedless of their footing on the rocks, car-

ing only for their vision. But the footing on the rocks is necessary if the vision is to endure, and to be at last fully seen; and so also our footing on the Rock of Ages is necessary if the gains of the Christian centuries are to be preserved and God's purpose in history fully realized at last.

THE VALUE OF JESUS CHRIST FOR LIFE

The value of Jesus Christ for life is sublime beyond the power of human language. By His resurrection He saved life from despair, making it consciously and victoriously immortal. By His cross He gave to life moral peace in the forgiveness of sin, so that men in spite of guilty fear could rejoice in the fellowship of the holy God. Christ has redeemed life, and redeeming it He ennobles it. Ennobling it He frees it. Freeing it He equalizes it. These things are but the beginning of His gifts to men; but they are ours only through faith in His person. It is not His Sermon on the Mount, His philosophy, or the Jesus way that has been creative, and that is supremely precious. It is Himself. He is forever the door. Through Him we enter in and find salvation. Through Him we move in and out and find refreshment and rest. Jesus Himself is life's best possession and the fullness of His blessing is even yet unknown.

He is more than all His wisdom,
He is more than all His truth,
He is more than all the blessings
That have gladdened life from youth.

He is grace that heals my wounding,
Setting burdened conscience free;
He is power, my soul's renewing,
In that image lost by me.

He is providence, my stronghold;
And His grace has overflowed—
Mercy organized and freedom
Pagan empires ne'er had known.

Vanquished death and sure reunion,
Hope for souls who scarce had tried
Till the hour of death was nearing—
He is this, and more beside.

All of these do not exhaust Him;
He Himself is more than's known;
God the Son our manhood taking
Lifts our manhood to His Throne.

Then at last His image bearing,
One in Him, we love as He;
All is love, God's love revealing;
God is seen—the Trinity.

So at last the labor's ended,
Which creation's morn began;
God has uttered forth His glory;
Man has seen—immortal man!

THIS is the value of Christ, and all of this is imperilled by the shallow naturalistic criticism which heedlessly, for the mere sake of making an adjustment to an age current in philosophy, has been seeking to tone down the sublime Biblical portrait of the Saviour. O Church of God, turn back to thy divine

apostleship: the ages belong to Christ! Futility and eternal regret alone can reward the denial of Him, or that reduction of His glory which is equivalent to denial.

One wonders that men do not awake to what their criticism is doing. Unbelief has never yet produced freedom. The French Revolution was an anarchy of terror. The Russian Soviet is a despotism so ugly that it finds it necessary to exercise a continuous censorship of the news. Christ made men free. History knows no freedom on a large scale apart from Him. The freedom of America is Christ's freedom. It is historically true that He produced it. It rests upon Him. If we deny Him and His supernaturals, what have we? Answer: Nothing but our natural science and our own groping reason. Our natural sciences have no light for the soul. The scientific method makes ultimate truth impossible; and the best man's unaided reason can produce is either paganism or skepticism. Such religions as "Bio-social Philosophy" and "Humanism" are mere empty hypocracies offered to conceal a barren atheism. Our criticism is imperilling every worthwhile value of life; and

its boasted intellectualism is a shallow pretence.

Why is it Liberal institutions and leaders steadily evade and avoid Evangelical arguments? There are only two possible answers: Either they are conscious of the inconclusiveness of their own positions, or else of the moral compromise of their personal situation. But while they clamor and deny, the facts remain: The sepulchre of Christ is open and empty. A generation of eye-witnesses died in triumph through faith in the fact of His resurrection. From their preachment streams of regenerating power have poured into human history, transforming the whole earth and replacing its tyrannies with increasing life.

Church of God, thy foundations stand unhurt. The power of thy Gospel has not been reduced; but thy hesitation and uncertainty, while thou hast been listening to the babel of irresponsible criticism, has imperilled every most precious value of life both for this world and that which is to come. Up! Awake! Back to thy apostolate! The ages belong to Christ! Sitting upon His divine, eternal Throne He ever leads the van of human progress.—H. P. S.

Have you Friends? They will thank you for calling their attention to CHRISTIAN FAITH AND LIFE—invite them to subscribe.

How the Church is Officially Undermining its own Labors

THE statements printed below were made in his classroom by a widely known Methodist professor, and taken down by one of the students. They are somewhat clearer than the published writings of that professor, but do not differ from them in theological drive.

I believe that the body of Jesus was taken by enemies (from the sepulchre) to make a complete end of the Christian movement. This is my personal belief. This is heresy, gentlemen.

The empty tomb did begin the Christian faith—the irony of history.

The body of the cross did not ascend. Such an ascension would be magic.

The resurrection narrative cannot be harmonized. James Denney himself could not swallow the fish (all laugh).

Jesus is the supreme blossom on the stock of humanity.

Jesus Christ was the absolute instrument of the will of God for the recreation of humanity; meaning

that it is by Him that men come to the Father. He was constituted with this end in view. He freely made this end His own.

God had to wait until certain conditions were (that is, obtained) before He could produce Christ. We are trying to maintain the order of the universe, and at the same time see, that by means of order God achieves Jesus Christ.

Years of careful writing, during which time the destructive teachings of leading liberals have been set forth, their names attached, and during which time no one of them has ever been able either to claim that he was misrepresented or to meet the criticisms of his teachings in free and fair discussion, are our warrant for presenting these positions anonymously. If the professor's name be desired, it can be had; but for the sake of less prejudiced discussion we are omitting to personalize him.

His charge that the enemies of Jesus robbed the sepulchre of His dead body, and that this

act of malignant hate started in the mind of the disciples a belief in His resurrection reduces Christianity to an empty mythology.

We remember when Mary Baker Eddy died, and her followers said she had fallen into mortal error. Suppose her grave had been robbed, and her body concealed, and then as a result her followers had come to believe she was risen from the dead, and had proclaimed her risen and ascended,—it is to such a vain mythology that this influential Methodist churchman is reducing the Gospel of the Son of God.

For our professor, then, Jesus' body was not transformed and raised from the dead, as the primitive witness affirms; but instead all the blessing of the Christian centuries has flowed out of a notable misunderstanding: what a comedian God must be! fiction and misunderstanding are made stronger than truth. A fisherman's misconception which had its rise in the grave, robbing pettiness of selfish and dishonest Sadducees, a misconception which caused men to believe that Jesus' body had been raised from the dead, transformed, glorified, and that victory over death had thus come as a tangible fact into human history—this misconception lacking any foundation in fact made the world new!

Worse still, the Sadducees, who hated Jesus, and who had stolen His body to make a final end of Him, scourged Peter and John to silence them. These resourceful men never for one moment thought of the vastly more strategic course open to them, that of producing the dead body of Jesus to disprove the fiction of His resurrection,—and our professor can get himself to believe it! One thing is certain: there was an intellectual breakdown at one end or the other of the Christian witness. Either the Sadducees were too brainless two thousand years ago to see the strategic advantage of producing the body they had stolen or else the professors are too brainless to see the certainty that, had they had it, they would have produced it. Men of capacity would not have turned from powerful facts to the feeble recourse of scourges.

In the dead body of Jesus those rulers had an annihilating force with which to oppose the apostles. Had they displayed that dead body in Jerusalem when the apostolic witness was first projected they would have made the preaching of the Gospel impossible. And yet they worried over the fishermen's witness. They feared to punish them, and they did so only after all threats had failed. Why did they not think of the much more simple course of just

producing the body of Jesus? We wonder if any one thinks that those Galilean fishermen would have been able to turn the world upside down with their witness to the resurrection if the Sadducees had only had sense enough to produce the dead body of Jesus, the conclusive proof that He was not risen?

Nor will it do to say the disciples could have preached a spiritual resurrection no matter how much the dead body of Jesus might have been displayed by the Jews. Yes, of course they could,—but who would have been interested? The spiritual persistence, miscalled resurrection, of Jesus, was generally believed; preaching it would have attracted no attention. What caught the imagination of a despairing world was the vivid fact that death had been historically conquered. That a mortal body had been transformed into a body of glory and had evidently come out of the grave and been seen and touched in its transfigured splendor by the eyes and hands of men.

But again we move on: "James Denney could not swallow the fish story (all laugh)." How exceedingly intellectual for a Christian theologian to ridicule a part of the Gospel record. Suppose Denney did not believe that Jesus ate a piece of broiled fish and a honeycomb before them,—what does this prove? Matter had not been understood as a non-stuffy symbol of a divine idea in James Denney's day. Personally we believe the risen Christ did eat before the eleven; but if we did not we would criticize the holy record with reverent dignity, not with cheap ridicule that produces a laugh.

"An ascension would be magic": again the Biblical record is wrong. Surely the centuries have pinned their faith to a cunningly devised fable. Jesus' body was stolen by Sadducees, not raised; the record of His having eaten is a fish story; His ascension is myth.

Is anything else in the Biblical record mistaken? Yes. Its doctrine of Christ's person is also wrong. Jesus was not a personal being who lived eternally in the glory of the Holy Trinity who though He was rich yet for our sakes became poor. Instead He was just "the supreme blossom on the stock of humanity." Jesus "was constituted," God created Him. Producing Jesus was a very difficult labor. God had to wait a long while before the conditions could be achieved that would make possible the production of Jesus; but at last they were achieved; Jesus was constituted and became the divine instrument for the recreation of humanity.

Let us suppose all this is true, and that the apostolic faith is just as mistaken as the professor thinks,—what about it? Answer: Every Christian value has perished. God is not a transcendent, sovereign, almighty Being; producing Jesus taxed Him to the utmost. One is not sure that such a limited God would ever be able to recreate the human race. If after centuries of waiting His resources could only produce one Jesus, what promise is there that through the teaching and example of that one human life humanity generally will be recreated? It is amazing how credulous some doubting people are!

After all, what can this racial flower, who is not God the Son become incarnate, do? He cannot redeem men by His cross. His life is not big enough. He stands only as the first among equals; His single death cannot possibly be a universal atonement.

He cannot regenerate men creatively, for this would imply that He had omnipotence, that He was in fact God; but He was not God; He was only the supreme flower on the human stock.

What then can He do? He is inevitably limited to the power of His teaching, and the influence of His truth as incarnate in His life: but in two thousand years these educational forces have not recreated humanity—what then is our hope that in Him the human race will yet be recreated?

If in reply our professor should say: The power of His teaching and example has already lifted the human race so far above what it was when He came, that we believe He will finish the labor—we would be bound to point out his serious mistake. It is not the teaching and example of Jesus that has lifted the centuries; it is rather that mistaken apostolic conception which he repudiates, the conception:

That in Jesus God came personally into human history;

That Jesus as God-man died for all human sin;

That with transcendent power (supernaturally) He triumphed over death, burst His grave, and left it open and empty behind Him:

That He ascended, and is enthroned, God of God, yet man of our manhood;

That His atonement meets all our guilt;

That His almighty power meets every other need of life;

That He will return at last, one with man and one with God, to finish creation by crown-

ing Redemption, abolishing sin and death and at last making life and immortality full.

It was this total faith, which took its rise in what our professor asserts to have been the misunderstood significance of the empty sepulchre, that has changed the face of history. If Jesus rose, taking again His body, every utmost human hope stands secure. If Jesus' body moulded to decay; if a robbery and not a resurrection emptied His sepulchre, then hope is unfounded and humanity is bereft without a gospel.

This is why the revival we have prayed for still waits. Young men go to college with a Christian experience and Christian zeal and come out robbed both of passion and of faith. One of these young men out in the southern Mississippi valley was talking to a member of his Church. He had been boasting of his unbelief. The members of his Church said to him: "Why do you not tell your congregation frankly that you do not believe these things?" He replied: "If I were to tell the people what I truly believe they would close their hearts to me and I would not be able to do anything with them." And then he said this: "Why do you blame me? I was taught what I now hold in our Methodist schools"—and it is true. We do not know which one of Methodism's theological schools this particular young man came from; but it makes no difference: the same negative attitude is taught in practically all of them. Unitarian views have displaced the Christian faith in the schools widely, and the blight of Unitarianism's religious indifference is displacing the vitality of evangelical passion in the Churches.

But returning once more to this professor's classroom teaching. He evidently knows that his position does violence to the Articles of Religion of his Church, for he says. "This is heresy, gentlemen." We would wonder at the ethical insensitiveness of a professor, who every year or so reaffirms his acceptance of the doctrinal standards of his Church and yet, nevertheless, describes the positions he holds, and intends to teach as heresy, if we were not so accustomed to this type of moral failure. When the ethical history of the twentieth century is written such men will be stood beside the Jesuits of the seventeenth century, whose compromised morality was the scandal of the protestant theological seminaries in our own student days.

Let us put it down: there is no difference between intellectual dishonesty from the cir-

cumstance that it is practiced by a twentieth century follower of Albrecht Ritschl instead of a seventeenth century follower of Ignatius Loyola. To say something with an unexpressed reservation or interpretation that makes it mean another, or to promise one thing with a secret purpose to do another, is a betrayal of trust, a moral compromise, and it must inevitably play havoc with the spiritual life both of the man and of the institution which tolerates it.

Suppose the critics could prove that Peter or John or Paul in their first propaganda for the faith had done similarly,—who would give a fig for their testimony? It is because there is

not a breath of suspicion upon their witness; because with high courage they risked life rather than compromise their precious truths that we can believe their witness, even today.

We thank God for the sunlit sincerity of the primitive Christian witness. After Christ, Himself, it is the rock of our faith. Thank God their truth stands forever secured in the record of their noble sincerity and martyr loyalty preserved for us in the Scriptures. The seventeenth century followers of Loyola may have had mental reservations, and the modern followers of German unbelief may have interpretative evasions, but thank God, the first Christian witnesses were plain honest men.—H. P. S.

Remember, we will send you, prepaid, a volume of Dr. Sloan's *Christ of the Ages* (price \$1.50), if you will send us only two (2) *new* subscriptions at \$2.00 each. If you have two friends, why not make them a present of CHRISTIAN FAITH AND LIFE?
—Friends are worth it.

It is Magnificent

IT IS magnificent the way the leaders of American industry are facing their problem. They are not weakly cutting wages,—one of the past's instant responses to depression; but are seeking to develop trade, and when one method fails they try another.

They will work their way out. Good times will come again, perhaps very soon; because we are effectively led; and because, all being interested, we are intelligently and earnestly cooperating with our leaders.

The same will to efficiency is what we need in religion. In the Gospel of Christ we have the most magnificent responsibility men ever carried; the responsibility of making our Lord real to this generation, and of passing on His Gospel unimpaired to the generations beyond. In this labor we dare not fail. If one plan does not succeed we must try another; but somehow Jesus Christ must be made real to our times.

Who is responsible for this, the world's foremost labor? Perhaps you answer, the preachers. Doubtless the answer is, in part, correct; but the rank and file of Christian men and women cannot so easily release themselves of all responsibility unless they want to introduce in Protestantism the same paternalism that we have in our sister communion in Rome. Rome is monarchical, Protestantism is democratic. In Rome the clergy are responsible and the people are passive. In Protestantism the clergy are

simply the chosen leaders of a Christian community, which itself passionately wills the glorification of the Son of God.

Protestant laymen, ought to be willing, and passionately willing, to direct their efforts for the glorification of the Son of God; and are they? The business man who easily excuses himself from the hour of Church worship is not giving his minister the kind of support he expects from his own boards of directors in business. The need of religion is a positive Christian emphasis in the pulpit, and a will to the magnification of Christ in the pew. Where the pulpit is failing in its responsibility there must be correction or religion will fail. Where the pew is failing there must similarly be correction or there will be failure.

But where the pulpit is failing it is not only a failure; it is a sin. The ministers who are not preaching Christ in the fullness of His New Testament majesty will have to give answer some day at the Throne of God. And it is the same with the laymen. His religious indifference—if he be indifferent—is not simply failure, it is sin. The Christian man or woman who is not interested in reestablishing the supremacy of Christ, who is not investing his own steady purposing in the toil of glorifying Christ will find himself embarrassed when infinite light enables us properly to appraise the life he lived.—H.P.S.

Current Religious Thought

PROFESSOR LEANDER S. KEYSER, A.M., D.D.

Christ Wants Men to Believe

IN THAT wonderful meeting with His disciples in the upper room in Jerusalem, when Thomas was present, our Lord said to him: "Reach hither thy finger and see my hands; and reach hither thy hand and put it into my side: and be not faithless, but believing" (John 20:27). Perhaps a more exact translation would be, "And be not unbelieving, but believing." This injunction to Thomas, as well as many other sayings of our Lord, indicates that Christ wants men to believe. To Him it makes a great deal of difference what they believe and whether they believe or not. And what is the reason? It is this: Without faith in Him men will not trust Him for their salvation. Elsewhere Jesus said: "He that believeth not is condemned already; because He hath not believed on the name of the only begotten Son of God" (John 3:18). Christ looks upon the heart. How then can He save a person who does not trust Him? There is always a vital reason for anything that our Lord requires.

Believing Without Seeing

There is also something fundamental in the nature of Christianity in what Jesus further said to Thomas on that eventful occasion. He said: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." This saying means that an inner spiritual experience is of a higher quality in the kingdom of Christ than a faith that is based on mere sensory experience. There are people today who think they would believe in God if He would perform a physical miracle for them every now and then. Some ardent infidels have even challenged God to perform "just one little miracle." Then they think they would believe. Possibly they would; perhaps they would not. Be that as it may, Christ puts a greater evaluation on a faith begotten by the Holy Spirit in the consciousness of the recipient than a faith that comes by the more or less roundabout way of the senses. An inner psychical experience is more assuring and more enduring than is one that is begotten through an outward wonder.

The Sin of Flippancy

It is hard to get your condensing lens rightly focussed on Dean Shailer Mathews. To us he seems to deal flippantly with sacred things. In a recent leaflet on "Life After Death," he says: "I do not think that I am particularly worried as to what is going to happen to me after I am dead." Why does he express himself in so frivolous a way? If he trusts in Christ for his salvation, he has no occasion for being "worried." If he does not, he has abundant reason for worry. Here is more of the same light order in the leaflet: we "have times when about all that we confidently say is that we should be surprised if we woke up and found ourselves annihilated." We are wondering whether a man who is truly religious and reverent would jest in that cheap way about the doctrine of the hereafter. At all events, we venture to say that such jesting is undignified.

Another Example

Further on in the said leaflet Dean Mathews derides the beautiful symbolism of the Bible in this way: "As a child I used to believe that I should play a harp forever, with a crown upon my head. Later I feared I should feel a good deal of *ennui* before eternity was over." On this puerile thrust at the Bible the editor of *Lutheran Church Herald* observes: "We are not quoting from Bob Ingersoll, but are reminded of some of his writings; we are quoting the words of the dean of the Chicago Divinity School." And we are quoting the jibe to show our readers how reckless and daring a man will become when he departs from the evangelical faith.

More From the Same Source

After all, the dean of the aforesaid Divinity School is inclined to believe in the future life because he thinks that the logic of evolution points in that direction. He says that there are "forces in the cosmos which can develop characteristics superior to those of our immediate predecessors, the animals." Then he adds: "We believe that personal adjustment with personality-producing forces of the universe will carry the evolution of persons beyond the

changes in the form of existence which we call death." Dear reader, just compare this vague and high-sounding flourish with the simple assurance of Jesus Christ in the gospel: "Let not your heart be troubled: ye believe in God; believe also in Me: in my Father's abode are many homes; if it were not so I would have told you. I go to prepare a place for you." Let us have "harps" and "crowns" and songs of rejoicing and praise, and "pleasures forever more"—yes, a thousand times over in preference to evolution from the animals of the jungle and to existence in a poor, vague humanly conceived heaven.

What are "Personality-Producing Forces?"

Yes, what are they—the "personality-producing forces of the universe"? If this catchphrase means anything definite at all, we figure it out in this way: Here is the non-personal universe; but it is, somehow or other, in a state of evolution; and, strange to say, even though it is non-personal, it is able, somehow or other no one knows how, to "produce" personalities. Now, that is an impossible—yes, an absurd—philosophy; for non-personal forces never could evolve persons, on the principle that you cannot get something out of nothing. *Ex nihilo nihil fit*. It is comparatively easy to see how personalities can produce other personalities, and also how a supreme Person—that is, God—can create human and finite persons; but it is impossible to imagine how the impersonal could produce the personal, or the non-sentient the sentient, or the unconscious the conscious. There must always be an adequate cause for every effect. Evolution, we reiterate, is an impossible philosophy because it fails to place back of and in the universe an adequate cause, namely, a personal, all-wise and all-powerful God. Moreover, it is puerile to think that the impersonal cosmos could evolve God out of itself.

Evolution and Immortality

It is difficult to conceive how evolution could result in the immortality of the soul. Try to think it through. Here is a creature who comes up from an animal ancestry by the long-drawn process of evolution; then he dies as to his body; now how is evolution suddenly going to take hold of his disembodied soul and give it self-conscious existence in a purely psychical and spiritual state. That sudden leap is something so different from the whole preceding age-long process that it is impossible to fit the

two into one harmonious system. On the other hand, take the Christian view. It is easy to conceive that an all-wise and all-powerful personal God could create human personalities, put upon them the stamp and power of immortality, and then endue the disembodied soul with the faculty of self-conscious personality. The doctrine of creation solves and simplifies the problem. Evolution creates more problems than it solves.

When Man Became a Person

There is another crucial problem connected with the evolutionary hypothesis (for that is what it is—an hypothesis, not a scientifically established fact): When did man become a person with the capacity for an immortal life? To begin quite late in man's development, according to evolution, suppose he traces his pedigree back to the anthropoid ape—was that ape a personal being endowed with immortality? If not, was the Trinal man an immortal personality? If not, was the Dawn (Piltdown) man, or the Heidelberg man, or the Neanderthal man, an immortal being? Just when did rational and self-conscious personality begin? Just where did the animal leave off and the human begin? Just at what point did the first immortal personality come into being? The evolutionist cannot answer. But, thank God! the Biblical doctrine of creation clears up the whole problem. The first man became a personal being, with the stamp of immortality placed upon him, when he was created in the image of God. Ever since then his posterity has been composed of individuals of the same genus. If through sin they have lost the divine image, they have not lost their mentality and personality, and hence they can be restored to favor with God through the redeeming grace and love of His incarnate Son. Here is a noble and uplifting doctrine.

A Religion of Dubiety

It must be said frankly, albeit let it be said kindly, that the Modernists are groping more and more in the fogland of dubiety. There seems to be nothing certain with them (unless it should be the unproven doctrine of evolution). In an Easter sermon by Dr. Charles W. Gilkey in the chapel of the Divinity School of Chicago University, he asked what "we moderns" shall make of the New Testament story of the empty grave and the appearances of Christ to His disciples. "Here begins another long debate," he says, "for the same evidence that seems entirely conclusive to some of us

is unconvincing to others of us." He finally confesses that there are times when "religious men have to dig in and wait long for the sun." This he says in connection with the resurrection of Christ from the dead. But Dr. Gilkey is professedly a Christian minister, and he was speaking in the chapel of a supposedly Christian divinity school. He must have had the New Testament before him with the four gospel records clear as the noonday sun on the question of Christ's resurrection. He must have had before him Paul's ringing and inspired declaration, "Now is Christ risen from the dead, and become the first fruits of them that sleep." Then why did he obscure the light, and lead his auditors on Easter morning into the mistland of doubt?

In Favor of Certainty

In a circular announcing a new book, we read: "Certainty is an indispensable tool in the business of living, a key to inner peace. The lack of it breeds fear, and fear is the greatest enemy of an effective life. The growing complexity of modern existence is ruthless in its demands, and without conviction man stands upon a foundation of shifting sand, unable to cope with important problems." These are good and true words. And yet many would-be scholars today are telling us that all religion began with fear. That is what Lewis Browne tells us in the very beginning of his highly advertised book, *This Believing World*. But note the illogical character of such a position. Religion, which gives us certainty and therefore helps to make our lives effective, surely could not have its rise in its very antithesis, namely, fear. The Modernists do not reason well.

But What Scientific Uncertainty!

If Professor Atkins, whose book, *Procession of the Gods*, which we criticise somewhat sharply in a preceding section, had read more widely and all-sidedly, he would not have been quite so cocksure about everything that certain scientists have been saying, especially on the doctrine of evolution. Here is what the philosopher Eucken has to say: "We are tossed about uncertainly hither and thither on the waves of time, helpless even against our own whims and passions, at the mercy of winds and waves." Another speculative scientist, Hugo Dingler, passes this judgment upon the supposed wisdom of our times: "The pillars of culture, in so far as they rest upon knowing, are broken in two. We stand before the ruins." A Dutch scientist, Von Uekkull, ex-

claims, "A scientific truth is a mistake of today." It would be well for the scientific oracles to remember how few things are settled in their own domain. Think of the *debris* of exploded scientific theories all along the pathway of history!

The Changing Order in Science

Another writer, this time Dr. Josiah Morse in the new book entitled *Behaviorism: A Battle Line* (reviewed elsewhere in this magazine), tells us about the changing order in the realm of science: "The changes in manners, customs, laws and even fashions have hardly been more numerous or more rapid than the changes in scientific concepts, hypotheses and inferences in recent years." Of course, this is no disparagement of science, but it does impress the fact that the speculative scientists should not be too dogmatic. In speaking of the jazz kind of psychology so popular today, the same writer says: "There is every shade of Behaviorism, from the palest pink to the most saturated red."

Moral Effects of Bad Psychology

The book elsewhere reviewed, entitled *Behaviorism*, contains a trenchant article by the well-known psychologist, Professor William McDougall, of Duke University. It points out the moral effect of bad psychology: "But I do suggest and contend that the crude materialistic theory of human nature, the theory that man is a machine and nothing more, taught dogmatically every year to hundreds of thousands of innocent school-teachers and college students, cannot fail in the long run to contribute very considerably to the decay of morals and the increase of crime. For it is a theory utterly incompatible with any view of man as a responsible moral being and utterly incompatible with any religion that the plain man could recognize as such; a theory which represents man as incapable of choosing between good and evil, as the purely passive sport of circumstances over which he has no control; a theory which, if it is accepted, will make all talk of self-control, of self-improvement, of purpose and ideals seem sheer nonsense, survivals from an age of naive ignorance."

The Breakdown of Moral Standards

Speaking of the monogamic family—the marriage of one man and one woman—Dr. McDougall says: "Behaviorism attacks it at every point. The relations between man and woman it would reduce to nothing more than

one means for securing sensual gratification; and those relations between the sexes are best which will produce the maximum of such gratification. . . . Watson has foretold that within fifty years marriage will have ceased to be an American institution." There can be little

doubt that, if Watson's views should gain general acceptance, "his forecast will be realized." Just as sure as an evil tree will bring forth evil fruit, so sure will bad teaching in our schools bring forth bad living.

Seven Canons Which Higher Criticism Must Ultimately Face

PROFESSOR H. W. MAGOUN, PH.D.

No assumption of reliability in results, where the foundations upon which those results rest is constantly shifting, can be justified by appeals to plausible contentions which do not harmonize with other pertinent considerations. This is the sixth canon.

AS already indicated, the critical theory was founded on the simple fact that Genesis did not conform to the canons of French style, in its use of the names of God. Astruc accordingly conjectured that Moses had used two manuscript sources, one of which employed 'elohim and the other *Yahwe* in referring to the deity. In English, the first of these becomes Elohim, with the accent on the E, although the initial vowel is fragmentary in Hebrew and has no syllabic value. The accent is then on the last syllable. The word has an initial Aleph, which is represented by the apostrophe. It is not pronounced, being a breathing, and the first three vocalized letters thus make a single syllable, the first vowel being slurred. It resembles the e in met, but is shorter and more quickly uttered. Western tongues have no Aleph element; but one can be found in Japanese phonetics.

The second word is now represented in the American Revision by Jehovah; but that is a compromise, consisting of the consonants *Jhvh* (English *Yhwh*) of *Yahwe* (a silent h at the end represents the e, and the accent is on the e) plus the vowels of the word for Lord, which was always substituted for *Yahwe* in reading the Scriptures. The four consonants constituted *ba-Shem* (the ineffable name), which was regarded as too sacred to be uttered. To this day it is called the "four-letter" (*tetragrammaton*) by orthodox Jews.

The word for Lord is usually written in English as Adonai (it is *'Adhonay* in Hebrew); but the initial A becomes e in English, only half of the vowel symbol being employed in pointing *Jhvh*, the Hebrew original. As the

two sounds are so short that they can easily be confused and the e-sound, or Schwa, can be and is grouped with the a-sounds, the apparent inconsistency is of no consequence; for the transformation from the a to e takes place almost automatically.

On the use of these words Astruc based his famous conjecture, and until the textual critics began work in this field the others felt sure of their position and enlarged their work accordingly. The textual critics, however, very quickly discovered, in collating different manuscript readings, that there must have been two versions of the second chapter of Genesis, the older one, apparently, using *Elohim* alone, while the other substituted for it *Yahwe*. A confluent reading inevitably resulted in time, and we now have both words used there.

Although no one had even suspected it, this was what ought to have been expected; for the Samaritan tradition that Moses made two copies of the Pentateuch fits the requirements of the situation exactly, since he first, on the advice of Jethro (Ex. xviii.), appointed judges to whom he taught the Law and, later, consecrated Aaron and his sons as priests (Ex. xxviii.), necessarily teaching them also but adding all the ritual. Human nature being the same the world over, it may be inferred that Moses had to have two copies of the Law to prevent frequent breaches of the peace, and the priestly copy would naturally have the sacred name where the other might have merely the ordinary designation of the deity. Ruling classes have always clashed with priestly ones, and Moses was a man of amazing wisdom and practical common-sense. He used both.

While it is definitely stated that Moses taught the judges the Law (Ex. xviii. 20, 25), it must be remembered that human memories are not infallible, and if Moses was to obtain real relief he had to have a written authority for the leaders to consult whenever a difference

of opinion arose. Otherwise, they would be running to him at all sorts of inconvenient times, and he would gradually be worn out precisely as Jethro had told him that he would.

The Pentateuch would not immediately result; for only such parts as were needed would materialize at first, the rest being added as the need arose. The first four books must have taken shape in the wilderness, as is definitely stated (Deut. i. 1 and xxix. 1), Deuteronomy being given later in the land of Moab (Deut. i. 4-5 and xxix. 1, Heb., correctly, xxviii. 69, since the reference is to what precedes. See *Bibliotheca Sacra*, lxxiv, 304-310). There were, then, two givings of the Law, and the fact is plainly set forth as indicated. Why is it that no one notices the fact that the two places which marked the limits of the wanderings, were eleven days' journey apart (Deut. 1. 2), that the first giving of the Law was at Horeb, and that the second was in the land of Moab several days' journey beyond Kadesh-barnea? That fact should end the notion that Deuteronomy begins with a reference to itself. It does not. The reference is to what precedes, *i.e.*, the law that was given at Horeb.

The confluent reading mentioned above indicates another thing; for whenever and wherever verbal differences were found, both readings would be likely to be preserved in a combined text. Hebrew conservatism would see to that. The result would be apparent duplicate versions with slight differences of detail. A considerable part of critical material may be nothing more than this natural result of an effort to preserve every particle of the sacred writings so that nothing would be lost. Where it is possible to subdivide the text into two parallel accounts, nothing more may be involved than the antithetical form of Hebrew narrative; for both Homer and Vergil can be subdivided in the same manner at almost any point. Try it and see. It is easy enough.

Possibly a few words of explanation are needed concerning one or two matters mentioned above. The giving of the law and its reduction to writing were two different things, and the latter would depend on the materials available as well as on the needs to be met. That fact will remove any apparent contradiction in the statements already made. The Law itself was given in the region of Mt. Horeb; but the written records, which included that law, were made as materials and opportunity offered, the motive being the need of such documents.

The other item has reference to Elohim and *Yabwe*. To the casual reader the first of these words may be a puzzle, because Hebrew methods of syllabification is so different from those used by Aryan races. Fragmentary vowel sounds are in constant use to extend syllables, somewhat as "elm" in English becomes elum or "fire" fi-er. Both words thus approach rather closely to words of two syllables; but they still figure as words of one, or monosyllables.

In poetry we often find lines where "the" does not count as a syllable, the vowel being so obscured that the article is counted with the initial vowel that follows it. That vowel is not pronounced with the th' directly; but it is pronounced with it after an obscure fragmentary vowel sound in place of the e. A combination is thus effected which resembles the Hebrew one, the e representing the Schwa. A familiar illustration of the phenomenon may be found in the ordinary pronunciation of "the hoise" in English. Classical elision was of the same general sort; for an elided vowel was obscured, not dropped, and dropping it leads to manifest absurdities involving actual contradiction.

It is with such elements as these that textual critics of the Old Testament have to work; but the task is more complicated than has yet appeared, since no vowel points were used in ancient Hebrew, and words were represented by consonants alone. Some of them might represent vowels in a way, as in the name Jedidiah, which has its accent on the penult. It contains eight letters.

Written in the old way, it becomes Y Dh Y Dh Y H, six letters; for the Dh is a single letter in Hebrew, pronounced like th in this. It has but two syllables, *Yedhidh-ya*, the second Y standing for an i-vowel and the final h for an a-sound. Both of them were long, the first by nature. For ages, the vowel-sounds had to be remembered, and in places the consonants might be given different word values. As a result, different readings arose, and some were erroneous. That fact will explain the peculiar contradiction found in Exodus xviii. 5 ff., where Jethro appears to speak to Moses before he meets him. The Septuagint, supported by the Old Syriac and a copy of the Samaritan Pentateuch, has a different form of statement, which becomes in Hebrew, "And one (they) said unto Moses, Behold thy father-in-law Jethro is come" etc. The value of the version, which are mostly translations of a text centuries older than the Massoretic, the Samaritan Pentateuch alone being a copy of that older text, slightly modified,

can be seen at once from this example. The original reading must have been "one" (they).

In doing their work, the textual critics take note of all the minutiae here indicated, and they have completely destroyed the original foundation of the higher criticism in consequence. In fact, the names of God are now admittedly the "sore spot in the critical theory," and they have been incontinently abandoned. But the critics could not give up their "beautiful theory" and therefore made haste to hunt for some other plausible excuse for its retention.

If another example is wanted, it can be found in Exodus xix. 22, 24, where priests appear, although the ordination of priests was still in the future. A difference of documents is proposed as the explanation; but evidence has now been found for the reading, "elders," the difference in the Hebrew original being confined to two letters. Later scribes, inferring that the priests would be the ones—the people did not count—to be prohibited from going to the top of Sinai, and the ones to sanctify themselves, made the slight change needed and produced the reading now found, simply because they failed to see the inconsistency.

Matters of this sort are dealt with in admirable fashion, in Wiener's *The Origin of the Pentateuch*, his *Pentateuchal Studies*, and his *Essays in Pentateuchal Criticism*, all of which are published by the Bibliotheca Sacra Co., 616 No. Ave., West, Pittsburgh, Penn. He dissipates the cloud of critical obscurities by the help of textual criticism, which has been made possible by extensive examinations of manuscript material covering the ancient versions. As such work is basic and a trustworthy text must precede any reliable activities in higher criticism, it is hard to see what justification critics have for acting as if textual criticism did not even exist. They have done so extensively.

If specimens of the methods of the textual critics are desired, they can be found in the third of the volumes mentioned, especially specimens of the work which destroyed the trustworthiness of the names of God as a criterion and rendered them "the sore spot in the critical theory." Its situation thus became so precarious that a change of base had to be made to prevent a complete collapse; but the critics could not abandon their theory. It was too precious.

Material that applies to Genesis ii. can be found tabulated on pages 26 and 29, with similar evidence for this and subsequent chapters on pages 31-37. An examination of this material is instructive and illuminating. It

shows how careful as well as how thorough the textual critics are, and it is not conducive to enduring confidence in higher criticism.

The frequency with which the Septuagint has "God" (*theos* for Elohim), where the Masoretic Text has "Lord" (*Yahwe*), indicates pretty clearly that a Hebrew text once existed, in which God (Elohim) was the reading, and that tallies with the supposition that the judges were given the first copy of Genesis, made after they had been selected by Moses, and that this was the copy from which later versions were made, except the Samaritan. It was naturally less sacred than the priestly copy. It is also likely that Exodus i.-xviii. was included in the early copy. Further evidence for such an early copy can be found on pages 38-40 of the work mentioned.

Mr. Wiener reaches the conclusion, from the evidence, that "Elohim alone" was "the original reading of Genesis ii., iii.," and this fits into the conclusion just outlined. It would be the natural reading in the judges' copy. When it comes to Exodus vi. 3, which has been made much of by the critics, Mr. Wiener calls attention to a reading that differs from that found in the Massoretic Text by a single letter. It "was regarded as the true reading by the best Jewish authorities of many countries and many ages, being embodied in numerous Versions, including the Targum of Onkelos." (*L.c.*, p. 44 end.)

The variant changes the last part of "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, as El Sheddai, but by my name *Jehovah* I was not known to them" into "but my name *Jehovah* I made not known unto them." The Septuagint, Mr. Wiener says, thus "presents an absolutely consistent text, for in two passages of Genesis (xv. 7 and xxviii. 13) where God appears to a patriarch and uses the Tetragrammaton in a self-revelation the Greek has 'God'." To this may be added the testimony of Mr. Hall, in his *A Remarkable Biblical Discovery*, that the word *Yahwe* was but a variant of and substitute for *Ehyeh*, *I Am*, which was the real name taken to the Hebrews by Moses to establish his mission and confirm the commandment of the Almighty.

If the account was written many years after the event, as it must have been, it would be an easy matter to use the name *Jehovah* with these two men in the narrative, provided it is not due to a later gloss, because no inconsistency would be felt, and it would be still easier for some scribe to so amend the text; but if Mr. Hall is

right, as he certainly appears to be, the variant may have been known, although the actual form was not. The name "*I Am*," was thus really a new one in effect.

It must not be supposed that the Pentateuch contains nothing antedating Moses; for such passages as Genesis x.19, where Sodom and Gomorrah and Admah and Zeboiim are mentioned in connection with the "border of the Canaanite," show conclusively that Moses made use of the traditions of his fathers in compiling the Pentateuch for posterity. He edited such material beyond any doubt; but he must have used it as he obtained it from his elders and not as a medium for the production of "parasitic literature."

When the above facts regarding the names of God had become too well known to permit of the further use of those names as a basis for higher criticism, a diligent search was begun for something with which to "shore up" the crumbling underpinning of the pretentious structure, lest it fall and crush its originators in its ruins. As self-preservation is the first law of nature, it is easy to see why the critics were so determined to support their theory; but a further fact should be known—the fixed habit of modern German scholastics to support the theories of their own school, right or wrong, and to attempt to destroy those of the opposing school, whether right or wrong. The theory was thus made of more importance than the truth. Comment is hardly necessary.

Being occidentals, the critics naturally turned to "the earmarks of style" as the most promising field for exploitation in supporting their theory. In doing so they showed a characteristic peculiarity of critical acumen; for they completely ignored the most important factor in the premises, namely, the fact that "style" in the western sense is a thing unknown among orientals. Professor Weir (Arabic, Glasgow Univ.) agrees (*Bib. Sac.*, Jan., 1918, pp. 70-79).

When an oriental gets a new idea, it is his fixed habit to retain that idea in the exact verbal form in which it was presented to him. He never even thinks of restating it in his own words. That would be presumption and exceedingly "bad form." As a result, his diction is a combination of ideas assimilated in the form in which he heard them and passed on without change. That fact will explain the rigidity of oriental tradition. This habit is its backbone. Occidentals do not understand such

things and therefore try to harness oriental mentalities in occidental trappings. It cannot be done. What happened in the case of this attempt will be explained below.

The possibility that they might be ignorant of known proclivities of the ancients to retain *verbatim* whatever they heard, never once, to all appearance, entered the heads of these facetious gentlemen, and they went gaily on their way, serene in their self-confidence and sanguine of success. It may be that they did not know how difficult it would have been for an ancient to develop an individual style in the modern sense—this is the most charitable view to take—and so were quite innocent in making the attempt they did make. However that may be, they were inviting disaster, and it speedily came.

In the course of his work in the Xenia Theological Seminary, it came to pass that Dr. Melvin G. Kyle took up the study of Mosaic legislation with his students. He had already paid his respects to the critical theory in *The Deciding Voice of the Monuments in Biblical Criticism*, which is a most gentlemanly and yet a most scathing indictment of the critical position. Eight years later, *Moses and the Monuments* appeared. It was equally damaging; but the most telling blow was now in process of materializing.

It was not long before he began to be puzzled by the use of different technical terms with the different codes and he soon sought an explanation of them. When he finally consulted a lawyer friend, he learned that the use of different technical terms was a necessity, because some codes had to do with civil matters, some with criminal matters, and some with matters of property. Each code had to have its own designation in order to keep things from getting mixed.

Using this clue, it was speedily brought to pass that he had the different codes nicely tabulated and classified, and then, to his amazement, he found that his technical terms had been used by the critics as "earmarks of style" and that his various codes were almost identical with the critical "documents." He published his result in the *Bibliotheca Sacra* (lxxv. 31-69, 195-212) and then, later, in a new book, *The Problem of the Pentateuch*. It is instructive but terribly hard on higher criticism.

His results were a source of amazement to him, because they were utterly unlooked for and he did not at first realize their significance. When he did, he saw that his incidental find-

ings were of much greater importance than his real objective. They demolished the props which the critics had so industriously placed under their trembling edifice, and the question now is, What else is there that the critics can exploit to save the entire fabric from ruin? One foundation went long ago. The new one is as effectively demolished as that one was. Only a bog is left below. Will it hold or invite a collapse?

Dr. Kyle began with general terms, such as *torah*, "law," *debarim*, "words," "utterances" (oracles), *b'rith*, "covenant," etc., giving a somewhat detailed account of the usage employed with each. After that, he took up words that turned out to be really technical. They included such terms as *mishpatim*, "judgments" (decisions of judges)—Dr. Kyle's transliteration is followed in each case—the first example of which he found in Exodus (xxi.—xxiii. 19). They usually concern things right or wrong in themselves, controversies, the relationship of individuals to one another or the whole camp. Laws of this kind only were to be found wherever the term was used. That shows its character.

Another such term was *khuqqim*, "statutes," "decrees." It had reference to the regulations that are always necessary in governing a community. The thing prohibited was not wrong in itself, but was made so by law. Things to be done as a part of the regulated life of the people, especially religious procedure, came under this head. "Statutes," then, were things forbidden or enjoined. All of them were to be taught to the children of Israel (Lev. x. 11), and they were to know them well enough to observe them properly in their ordinary lives.

The two kinds of law, "judgments" and "statutes," are referred to in Deuteronomy (iv. 5 f.) together, so that their difference is brought out sharply. As the first had to do with "common law," the right and wrong recognized everywhere, details were not so essential to their observance; but the "statutes" had to be known exactly, since otherwise they would not be observed properly.

Still another term was *mitsoth*, "commandments," which was often used in a general sense, though it was also applied to the Decalogue, well called the Constitution of Israel. It should also be the constitution of every human life; for it contains all the principles needed by men to live together in peace and harmony. The Ten Commandments were sometimes referred to in other ways; but never in

such fashion that a strict use of technical terms was interfered with.

At Marah (Ex. xv. 23-26), a "statute" and a "judgment" were combined, in effect, and the whole was called a "statute and a judgment"; for it partook of the nature of both in a general way. If they did as they were commanded and observed all the Lord's statutes, they were to be spared the afflictions of the Egyptians. The implication is that otherwise they would suffer. A few similar cases occur where the nature of the enactment is not strictly of one sort or the other. A "statute of judgment" also occurs, and its use is appropriate. (Nu. xxxv. 29.)

It might seem that "judgments" was used to include all three kinds of laws in Deuteronomy vii. 11-13; but Dr. Kyle rightly calls attention to the fact that "the covenant of works rested upon the doing of righteousness . . . formulated in the commandments, but the practical formulation . . . was in the 'judgments'." Attention was thus centered upon righteous conduct, not ritual.

Literary form was not neglected in Dr. Kyle's investigations, and Mr. Wiener had already done work in that field. Laws that needed to be memorized were terse and rhythmical. Laws about uncommon things needed descriptive phrases, and they received them. The ceremonial regulations for the priests were of that sort. For public addresses, a hortatory form was in evidence, and Deuteronomy shows it as might be expected. (See iv. 7-11; xx. 1-4, and xxviii. 15-68.) There was a reason for its use.

An investigation of the vocabulary employed in the different kinds of laws led to the discovery that there were marked differences in the words used in the different codes. Different subjects and different purposes naturally demanded different words and different forms of diction. They were found; but they did not constitute "earmarks of style" in the critical sense. They were, rather, necessary consequences of the subject matter itself.

When a careful comparison was made of the different codes, it became apparent that the "Commandments" and "Judgments" were framed for ready recollection, that the "Statutes" were descriptive in character, and that Deuteronomy contains the hortatory form of presentation.

When a further comparison was made with critical teachings, it was discovered that the supposed *JE document*, with scattered fragments assigned to J and E, is made up of certain

"commandments" and "statutes" of Exodus, Leviticus, and Numbers, which are almost wholly of the mnemonic sort, plus narrative portions needed to introduce and explain them. The *P* document, so-called, was found to consist of the "statutes" of Exodus, Leviticus, and Numbers, comprising the descriptive laws and the introductory and other matter belonging to them. The hypothetical *D* document contains the hortatory expression of the "commandments," "judgments," and "statutes," in the Book of Deuteronomy, plus the narrative involved. The real exception was found in Deuteronomy xxxiii., which is assigned to some late author by the critics. Some minor differences occurred in the first nineteen chapters of Exodus and in chapters xvii.-xxvi. of Leviticus; but the general agreement was so striking that it made them of little account.

The thing to be noted in all this is the completeness with which all the peculiarities of the Pentateuch can be accounted for without any assistance from the critical gentlemen and their accommodating "redactors." Not a single suppositional element is involved in this account of the "earmarks of style," to which the critics attached so much importance. The whole is consistent, natural, and in complete accordance with all human experience. The same sort of thing is still necessary wherever laws are formulated.

When a further investigation was made, a technical use of these same terms was discovered in Joshua, occasionally in 2 Samuel and 1 Kings, and in Chronicles, Nehemiah, Ezra, and Ezekiel. The times involved are the periods when the

law was introduced into Palestine and when it was re-established after the exile. The use of the terms at those times was to be expected.

In the assignment of the narrative portions of the Pentateuch, mentioned above, the only real difficulty occurred in the Book of Numbers. It was gradually overcome for the most part, and what little was left has always been a *crux* to the critics themselves. It does not conform to their theory, in a satisfactory manner, but offers difficulties not easily overcome.

Finally, note this important fact: the "judgments" were not the work of any one man. They had a long history behind them. Moses codified them as "common law" and they still serve in that capacity among lawgivers of our day. The "statutes" in Leviticus, however, did show the hand of the author of the Pentateuch, and the same peculiarities should appear in the opening chapters of Exodus. They do, to the annoyance and puzzlement of the critics! They also appear in Deuteronomy, to the further annoyance and puzzlement of the critics. When tested, Genesis disclosed the same peculiarities, and that is as it should be if Moses was the author of the Pentateuch; for some peculiarities of diction can always be found in the minutiae of an author's work, even if he is an oriental and therefore without those marked characteristics which are called "the earmarks of style."

Let the critics do their utmost, then, in support of their theory; for no matter how plausible their contentions may seem, they will not harmonize with the pertinent considerations already given, and the worst is yet to come.

Belmont, Massachusetts.

What is there to give us Hope for the Future?

By W. M. FRYINGER

THAT the trend of human ideals and events is toward a collapse of civilization is apparent to every sincere student of "the signs of the times." This trend, unless arrested by reactionary principles, can result in nothing else than the destruction of all that we hold needful for the good of humanity. Are there any such arresting forces giving us hope for the future beyond mere probability? There are. They are basic principles which afford a good hope for the final development of the human race to which it has not yet attained. Let us consider these assured principles acting as aggressive forces.

1) THE ULTIMATE TRIUMPH OF TRUTH OVER ERROR

Error is forceful, but it is a dying force. Truth is eternal, and it is mightier than error. In time, sooner or later, it will overcome error. Of this there can be no doubt. Men are imperfect, and are therefore liable to error as to things material and things spiritual. "'Tis human to err." The progress of the world in knowledge has been marked by the eradicating influence which truth has exerted upon erratic scientific theories and erratic religious theories.

Just now the outstanding erratic scientific

theory is that of evolution, which has given a wrong bias, to scientific investigation in general. The falsity of this theory is being exposed as truth is being gradually developed by such genuine scientific discoveries as that of Mendel, which alone proves the impossibility of one species being derived from another, by proving that varieties invariably revert to their originals, the reverse of the evolutionary process. This led Prof. Bateson, considered England's great authority on evolution, to say:

Of the occurrence of the genetic change which might be likely to lead to the production of new species, none has been found.

To this may be added what is said by Dr. H. F. Osborn, one of the foremost American evolutionists:

We may as well face the facts, that the cause of the origin of species may never be known.

Thus true science will ere long demonstrate the untenability of the evolutionary hypothesis.

As to erratic religious beliefs, that which is exerting the greatest influence on the common mind is termed Modernism, a form of rationalism which substitutes for the doctrinal, spiritual, and ethical teachings of the Holy Bible an intermixture of evolution, the new psychology, and equivocal ethics. Here again truth is overcoming error. Modernism denies the Divine authority of the Scriptures, accepting the conclusions of the higher criticism as to their errancy. But these conclusions are being proved to be wrong by the wonderful discoveries which archaeological explorations are bringing to light.

The last of these great "finds" is in itself sufficient to put the entire destructive school of critics into the background of unreliability. It confirms the high authority of the Scriptures, and also detracts from the main assumption of evolutionists, that man is of animal origin and has come up from savagery to his present condition.

This greatest discovery of the kind of this century was made by F. A. Schaeffer, leader of a French archaeological expedition, who has been unearthing ruins of an ancient city of Northern Syria. A royal palace was brought to view, and one of its apartments found to be a library containing a large number of clay tablets. To the amazement of the explorer, these tablets bore inscriptions in a language hitherto unknown and indecipherable except, astonishing to relate, it was found to be an alphabetical language!

This unknown tongue, as well as many ob-

jects of art and domestic use, show that a people enjoying a high state of civilization existed at least four centuries before the invention of the Phoenician alphabet! In many respects they were as civilized as ourselves. The farther back we go in our knowledge of human ancestry, the more evidence we find that prehistoric man, instead of dwelling in a cave, dwelt in a palace.

Genuine scientists and devoted explorers are thus contributing to the triumph of truth, and step by step it is overcoming error.

Another encouraging consideration is that of which we are already having intimations.

2) THE RETURN TO THE BACONIAN METHOD OF ARRIVING AT TRUTH AND THE ABANDONMENT OF THE MODERNISTIC SPECULATIVE METHOD

It is evident that the departure from the inductive philosophy of Bacon and the adoption of deductive methods alone by most of the scholarly representatives of this generation has led to ventures in speculative thought which have never before been equaled in science, philosophy, or religion. And it is just as evident that a return to Bacon's method, which has not inaptly been termed "the logic of facts," is necessary to obliterate the stupendous errors thus created and open the way to higher perceptions of truth.

Prof. More, in the *Dogma of Evolution*, says:

The problem of evolution is deductive by nature. It is absurd to expect that many facts will not always be irreconcilable with any theory of evolution.

Prof. Parker, of Harvard, an elocutionist, says:

I know of no way by which it could be dealt with as an observable fact.

It is utterly impossible to establish the truth of evolution by the Baconian method.

Descartes, a philosopher almost as famous as Bacon, lays down as a first principle of reasoning, "Do not accept anything until it is proved to be true."

No wonder that Lord Kelvin, a greater thinker than any now living, pronounced the entire hypothesis of evolution "a fantastic speculation," a conclusion which will be reached by thinkers generally before long.

Bacon was the first to teach men of science the need and value of experiment. Science is advanced only as this method is employed. Evolutionists make but little use of experimental tests, and those who have done so have met with miserable failures.

Tyndall's persistent efforts to produce spontaneous generation, Haeckel's as to protoplasmic source of life, Burke's as to the action of radium, Leduc's as to chemical combinations producing vegetable life, Burbank's as to creating new species of plants—all ended disastrously.

On the contrary, the experiments of Mendel and others have controverted evolution. Says Dr. Scott, an eminent British botanist and evolutionist:

Is then evolution not a scientifically ascertained fact? No! We must hold it as an act of faith because there is no other alternative.

So evolution has become a religion! But religious truth, although exceeding the truth of science in its mysterious nature, also accords with facts, and the demonstrable facts of the Christian religion make it the hope of the world. And this is indicated further

3) BY THE REACTION TO THE SANITY OF FAITH FROM WHAT EDGAR ALLAN POE CALLED "THE MAD PRIDE OF INTELLECTUALITY"

That intellectuality does not save men from error of either mind or morals is evident from many prominent examples. Bacon, the most remarkable man of his age, of whom Macaulay said, "He moved the intellects of the men who moved the world"—even Bacon stained his reputation by criminal acts which he tried to excuse by erratic mental suggestions.

That the chief source of error in the world of thought is due to intellectual pride is manifest in our day as never before. Nothing else will explain the outstanding fact that the unproved and unprovable doctrine of evolution has become the foundation of nearly all scientific inquiry. This fantastical theory has become a popular delusion, not because it appeals directly to the common mind, but because a few men of ability have become its advocates, and the many accept it on the *ipse dixit* of this fractional element.

It is to be doubted if there are a hundred men in America, whatever may be their scholarly attainments, who can give an intelligent reason for their evolutionary belief. And of the ninety and nine who have made the subject one of sincere and intelligent research, it is doubtful if there is one who can successfully meet in debate such men as Dr. W. B. Riley or Dr. Arthur I. Brown.

While a number of evolutionists admit that the theory cannot face facts, they say it must

still be accepted on faith. There is a faith born of assurance and a faith born of pride. If the theory cannot be based on the assurance of fact, it must be based on the faith born of intellectual pride.

There are men of mental poise to whom the fallacies of evolution are apparent, and who, like Lord Kelvin, look upon it as "an absurd and impossible theory," and their number will be increased as sane methods of ascertaining truth are increased until truth shall assert itself and again put error on the defensive. This is rendered certain by

4) THE ASSURANCE THAT DIVINE WISDOM SUPERCEDES HUMAN WISDOM

The hopeful prospects we have already considered are largely dependent on human agency, and might not be in accord with the Divine plan concerning the future of humanity; but whatever that plan may be it will surely accord with truth.

When the World War began our own and foreign periodicals gave various opinions as to what the result of the great conflict would be. Dr. Lyman Abbott was then editing *The Outlook*. He reviewed these opinions, and ended his review by saying, "They have all left out the prime factor—God Almighty!" The result proved him to be right. The Germans fell into error. Their "mad pride of intellectuality" made them ambitious to become conquerors of the world. They believed God was on the side of gunpowder and gas. The Allies could do nothing but act on the defensive. Our government sent an army to their aid, and the conflict ended. With what result? All the nations that participated in it lost far more than they gained. God punished them all because they all deserved punishment. They will suffer greater punishment still if they continue to reject God and His counsels. All nations that forget God will perish—our nation perhaps among them. Errors of unbelief and ungodliness may continue unchecked until they assume a form and force formidable enough to shake the world. But truth will remain unshaken, and in the end will prevail, for

Right is right, since God is God,
And right the day must win.

Healdsburg, California.

* * *

I repeat it: Without the Bible the education of the child in the present state of society is impossible.—*Tolstoy*.

Current Scientific Discoveries

BY PROFESSOR GEORGE MCCREADY PRICE, A.M.

Astronomical Speculations

IT SEEMS too bad that so many ministers and religious workers don't know that the war is over on the astronomical front. I mean that it is too bad that they don't know that the nebular hypothesis has been dead and buried for nearly a generation, so far as real astronomers are concerned. Nobody today with any astronomical training takes the nebular hypothesis of Kant and LaPlace seriously. Even the planetesimal theory, which was substituted for it nearly a generation ago, is not regarded as at all satisfactory, it in its turn being now replaced by the so-called Tidal theory of H. Jeffreys, J. H. Jeans and others.

The entire theoretical aspects of astronomy have been transformed since the beginning of the present century. Within that time it has been discovered that the radiation of the suns and stars is in all probability due to the annihilation of matter and the consequent transformation of this matter into radiant energy. This of course has led without escape to the view of the running down of the universe, and just as inevitably to the view that the stuff of which the universe is composed must have been created by a definite act (or series of acts) of creation at some time in the past. Says Sir James H. Jeans, the Secretary of the Royal Society:

Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now (*Eos*, p. 55).

The old theory that a huge rotating mass of gas-like stuff kept speeding up its rotation until it threw off successively what we now call the various planets, the sun being the residual nucleus of it all, is now seen to be grotesquely contrary to all the laws of astronomical physics. In the first place, Jeans has convinced his fellow astronomers that if a rotating mass did thus break up by its excessive rotational force, it would almost surely break up into two approximately equal portions, similar to the many thou-

sands of double stars which are scattered throughout space. A rotational break-up would lead to the production of a double star, not to a system of planets. Furthermore, if the solar system had been made in the manner suggested by LaPlace, the speed of the rotating mass must have kept on increasing, with the result that the sun ought to be rotating with terrific speed. But it doesn't; it turns very leisurely on its axis in about 25 days, and is almost a perfect sphere, whereas the LaPlaceian hypothesis would demand that it now be a flattened disc. As H. E. Gregory of Yale expresses the matter: this nebular theory of LaPlace "violates the principles of thermodynamics and of celestial mechanics, and is out of accord with the present knowledge of nebulae, planets, and satellites (*Development of the Sciences*, p. 172).

The nebular hypothesis started the solar system hot and had it gradually cool off during its rotation; the planetesimal hypothesis started it cool, and gradually had it warmed up by the planets being gradually added to from the outside by cosmic matter falling into them. The tidal theory would have us believe that two huge masses (or suns) came so near to each other that the tidal pull thus generated effected the break up of one of them, our solar system being formed out of the fragments thus produced. Jeans does not claim that this view is at all proved; he suggests it however because "it is probably the only theory at present in the field against which quite insuperable objections cannot be brought." But I do not understand that true science rightly consists of speculations that just manage to keep one jump ahead of our increasing knowledge.

One thing, however, ought to be noted. Both the nebular and the planetesimal hypotheses were almost infinitely slow in their operation. The tidal disruption of a star, on the other hand, says Jeans, "is cataclysmic in its rapidity. Its whole duration is a matter at most of a few years, possibly only of a few months (*Evolution in the Light of Modern Knowledge*, p. 27).

Thus the tidal theory, the one now prevail-

ing, is hardly a naturalistic theory of the origin of things; for such processes as it supposes are admittedly not now going on. It asserts that matter must originally have been created; and it appeals to a method of origin for our solar system which has never been observed occurring anywhere in the universe.

I advise Christian believers everywhere not to take too seriously any astronomical speculations about the origin of the suns or stars or the nebulae. For as that canny old Scot, Thomas Chalmers, once declared: "We have had no experience in the making of worlds."

Much more along this line will be found in various chapters in the present author's recent work, *A History of Some Scientific Blunders* (1930), published by Fleming H. Revell Co., New York City.

* * *

It is one of the fundamental laws of Christianity that the Holy Spirit is the only effectual teacher of truth. This means that even the lessons we are to learn from the Bible, or from nature, or from the testimony of others require to be sent home by the Spirit of God to the heart of the individual, if the latter is ever to profit by these lessons. The same is true regarding the lessons we are to learn from God's providences in every-day life, for these experiences are another of the great lesson-books by which Jehovah tries to teach the individual and the race.

But Satan always has a counterfeit for everything given by God. His counterfeit for the last mentioned is that false experience which so many seem to have had, like that of Loyola, or Carlyle, or Emerson, or Mrs. Eddy, and many others. Such experiences are very real to those who have experienced them; but they are the devil's substitute for the tuition of the Holy Spirit. How terrible, to think that such vivid personal experiences come from below instead of from above.

* * *

Many people do not seem to realize that there are many limitations to the human mind in its attempts to solve the great problems of the universe. A certain clever writer compares these futile attempts to the experience of a baby sucking at a nursing bottle: so long as there is milk in the bottle, the baby sucks with pleasure and profit; but presently the bottle becomes empty, but the baby keeps on sucking just the same, with resulting discomfort and

colic. Many so-called philosophers seem to have no idea that there is a limit to the intellectual milk supply, and wonder why they get intellectual colic. Many problems must ever remain beyond our capacity to solve in our present mortal state; but every generation seems to furnish a new crop of people who, in spite of the failures of others, try to imitate the intellectual acrobats of Neo-Platonism and medieval Scholasticism in their tight-rope dance across the chasm which separates us from the region of the Unknowable.

* * *

How could Christendom again become pagan, after two thousand years of Christian light and knowledge? Apparently this could only occur by Protestantism becoming so apostate as to repudiate completely all that it has stood for; and this could never have happened—at least in so short a time—except through the spread of some such pagan scheme as that of evolution. As it is, within the period of one lifetime the entire mental and religious outlook of the Occidental world has become as thoroughly pagan as was the classical world of Greece or Rome. How long will it be ere the angel will proclaim: "Babylon is fallen, is fallen?"

* * *

John Tyndall has told us that "the desire to establish (or to avoid) a certain result can so warp the mind as to destroy its power of estimating facts." Thus we see that it is only the pure in heart who can hope to see the Creator in His created works; and only those who are willing to do His will who shall know the truth that is able to set the soul free.

* * *

Vast numbers of speculative schemes professing to tell how the world was made are recorded among the history of discarded hypotheses; but the number of such speculations which can be called reasonably successful is so pitifully small that only the most reckless have any courage to keep up the guessing.

* * *

Without the completing work of Darwinism, Lyell's geology would have remained a torso. It had looked like the bust of a demi-god; but the finished figure, which indeed is the only consistent way to finish it, has given us the head of a satyr.

Christian Evidences

BISHOP H. M. DuBOSE, D.D., LL.D.

Religion and the Philosophical Mind

IN dealing with our present topic four things are desired to be touched upon: First, the basic meaning of philosophy; second, some characteristic shortcomings of the philosophical mind; third, the common overstatements of philosophical discussion; and, fourth, the normal task set for the philosopher. These all relate to the claims of religious faith and experience.

Both philosophy and science have outgrown their birth tokens, and that, too, often for the worse. Philosophy, a word first used by Pythagoras to describe the activities in higher Greek thought, means simply the love of wisdom and knowledge. It is also worthy of note that Pythagoras chose for himself the designation of *philosopher*, rather than that of *sage*, which his disciples would have given him, in order that he might emphasize the love of wisdom, as against a claim of mastery. This clearly indicates the field of philosophy, if it does not circumscribe its content. Philosophy has not lived up to this tradition. At times, it has both repelled knowledge and misapplied the canons of its proof. "The love of wisdom" has thus been made a misnomer.

Glorious, in the main, has been the output of philosophy, but the word of the evangel must stand: much of this output has been philosophy "falsely so-called." Sadly enough, the derelictions of philosophy have been, most generally, in the way of slighting or discrediting the claims of revealed religion. So far from being hospitable to the terms and literature of revelation, which is "the fulness of wisdom and knowledge," school after school of philosophers has shown indifference and hostility. The cardinal sin of discussional thought in this field is the determination to cut off from philosophy the consideration of those primal truths of religion which embody the oldest and highest precedents of true philosophy, and to which philosophy itself is pledged in abiding affection.

Science, whose name was derived from the

Latin, means knowledge of the matter and fact of the existing universe. Also, it means knowledge of truth, as truth is related to matter and cosmic fact. But science, which is the gauge of the human intellect, has too often betrayed its trust by seeking to measure the unseen and the spiritual with the tapeline of the visible and material. This unfriendly and illogical attitude toward those first principles of philosophy which are a part of religion explains the distressed thought situation of today. It does not take a philosopher to discover the trouble with the offending philosophers. It is sheer lack of reverence, even piety of the vital type. The pundits have not said their prayers; or, if so, they have prayed to a God of their own construction, who has as little to do with the rain, the precessions and the constellations as the weather vane has to do with the wind currents. It is taken for granted that philosophy and science are fundamentally contrary to religion; whereas, they are fundamentally favorable. It is only the attitude of certain scientists and philosophers that makes them appear to be antagonistic.

It is a bold thing to say, but is true, that the strictly described philosophical mind, certainly that of the present day, is at a disadvantage in dealing with the higher spiritual truth. Pragmatic precedents, misdirected inquiries and false conclusions that have acquired historic standing clutter the door-way to the house of wisdom. How hardly shall a student of the new age thought enter into the kingdom that lies deep within! The Master made a superparable for this generation when He set the little child in the midst. "Except ye become as a little child." But some have accomplished the Spirit-led transition, and have entered in, while, in cumulative numbers, others yet will enter. It is a stay and hope for the future.

The chief shortcoming of the philosophical mind, as anticipated above, is that it has substituted for the love of wisdom a self-asserted mastery of all that wisdom is. Philosophy has

been given the pre-eminence of God Himself; while the revelation that affirms the transcendence of Jehovah is classified as outworn and undependable. The controversial mind of to-day needs a Jeremiah-like preaching, and not a further joining of issues. Repentance and fruits meet therefore, and not unheeded proofs in rebuttal, will best cure the brain trouble of the race. If science and philosophy were only teachable, even slow to speak! But it has required transitions like the collapse of the criticism schools of Baur and Wellhausen, the discrediting neglect visited upon Darwinism, and the reversing miracles of archaeology to impress the self-assessed omniscience of the pragmatic mind. Alas! after these cataclysms, like the inhabitants of volcanic terranes, the critics and pseudo-philosophers have returned to build on the same treacherous ground.

I have more than once called attention to the fact that the neo-Unitarianism now being baldly preached by the occupants of many of our evangelical pulpits, especially in the metropolis, is a remnant of schools lately defeated on the field of both textual and historic criticism, which, thus forced to acknowledge the apostolic origin of the Gospels and the Epistles, ascribe the Christology of these writings to early Christian fondness and tendency, thereby seeking to annul the letter of evangelical faith. The peril of treading with shod feet the awful precincts of revelation and philosophy remains unheeded of the scholastics. The right of self-determination is the glory of intelligent human existence; but it involves the possibilities of judgment for both intellect and soul.

The shortcoming of the philosophical mind is rather more effectively summed up in the fact that it has schooled itself into a spirit of suspicion against religion from the side of the unreal, the miraculous and the transcendent. This is not only self-inflicted pre-judgment, but worse; it is too often a congenital infirmity of the technical mind. "An undevout astronomer is mad," said Dr. Edward Young in *Night Thoughts*. An undevout philosopher is no longer "a lover of wisdom," but a cynic, delimiting the range of truth both for himself and others. At best, that is, when at the height of freedom and self-determination, the lot of the philosopher is open to a constant temptation to reject those truths which are unseen and eternal for palpable fact and evidences of the material.

In a former paper, I have written of religion and the common mind; that is, of the mind untrammelled of scientific technique and

querulous objection. The test of faith comes naturally and strongly to those who consent to leave the common tracks of thought for the rote of scholastic reasoning. If, happily, the faith of the scholastic triumphs, the test is more precious than that of gold tried in the fire. The result also is much more effective for the truth. Nevertheless, it remains that intimacy with the higher technical knowledge, which may be made the crown of earthly blessings, may also become the greatest of perils. This accounts for the straits into which the experimentations of philosophers have brought the thought of today.

The overstatements heard in philosophical discussion today are particularly illustrated in the theological rashness of the metropolitan school referred to above, whose manifesto is that "religion must be made to accord with the conclusions of science." The instability and undependableness of scientific conclusions make such accordance impossible. There is no umbrage that can determine what the settled conclusions of science are. Undoubtedly, there are certain ultimate categories of science that are fixed beyond reversal; but, in these, science and revelation are agreed; and no settlement can be possible without this agreement. Withal, many registered scientific results are liable to change with the change of the seasons. The application of the rule of accordance would give us a new creed with each Olympiad of the scientific gymnasts.

But a final word on the normal task of philosophy; and, of course, particularly as that task relates to religious truth and experience. The religious belief of the philosophical mind cannot be different from that of the common, or the non-technical, mind; but the order of proof may be different; while the resulting crises in experience may be in the nature of a rebirth out of contending forces of scholasticism. The struggle which whelmed Saul to the dust before the gates of Damascus was a measurement of conviction against rabbinical learning and a sense of self-superiority. Yet he and the thief on the cross came, at last, to the same result, and heard the same voice of justification.

The normal use of philosophy is not only to admire and verify the power of truth as revealed in the life and mental activities of men, and to register the continuities of world consciousness; but also to make easier the possibility of faith in God, and to enrich and steady the passion of spiritual experience flowing therefrom. When philosophy shall have come to itself, it

will receive the chief honor of the Father's house.

Conservative learning and evangelical zeal are only other names for interest in philosophy and science as divinely appointed means of discovering and appropriating truth; nor less that truth which makes for the pure heart than that which exalts the intellect. The path of devout inquiry is, after all, the walk of prayer; and the measure of knowledge reached at the end of that walk is pledge to the human will of agreement with that of the divine. Nor would I have the reader of this discourse forget that, already, we have concluded that the faith of the least learned Christian believer, if this faith be in verity and heartiness, is rationally philosophical, more so, indeed, than the highest rote

of that philosophy that subsists aside from the divine.

Out of the present-day welter of controversy and criticism we must come to an understanding of the fact that the universe exists to a spiritual end; that the soul and its eternal fortunes are the expositive of that end, and that religion, which is the fellowship of the soul with God, is all that will count when the book of human searching and knowing shall have been closed. The normal use of philosophy is to constantly follow and support the soul in its effort to know God. In this view, and with this use, philosophy becomes identified as one of the means by which is to be made known to the principalities and powers in the heavenly places "the manifold wisdom of God."

The Church in Europe

BY FREDERICK HASSKARL, M.A., B.D.

Christ-Believing-Jews

PAUL I. MORENTZ, B.D.

FOR some time we have been receiving reports of mass conversions from Judaism to Christianity claiming to have taken place in various European countries, principally in Hungary, Austria, and Poland. The following item appeared some time ago in *The Sunday School Times*, written by one to whom *The Times* refers as a very careful and reliable authority:

In Hungary alone, ninety-seven thousand Jews left the Synagogue in a body. In Budapest, in one prayer meeting seventy Hebrew Christians pledged themselves to go out as missionaries to their brethren and the heathen. Twenty-five of these are university men with learned degrees of every kind. In Vienna, seventeen thousand Jews have become Christians; in Poland, thirty-five thousand; in Russia, sixty thousand. In almost every land of Europe great Hebrew Christian alliances are working.

Needless to say that we were interested, though it sounded almost too good to be true. That there was something back of those reports we soon learned from a more conservative statement in one of our missionary exchanges, the *Zion's Freund*, a missionary magazine published at Hamburg, Germany:

Christian periodicals are reporting these days "Christ-believing-Jews" in Hungary. Most of the papers writing on this subject have been uncertain whether to welcome this movement with joy, as they have absolutely no clear understanding of the facts. I know very well the leaders of those Christians in Israel. I have spent two evenings with them in Budapest and thoroughly enjoyed their clear and whole-hearted faith in Jesus Christ. He is to them the Messiah, the Son of God, their promise of life. At that time they did not know which church or denomination they should join. I see from the recent reports that they meet each Sabbath. May the Saviour give them a clear understanding and show them the way which they are to follow.

This was still too indefinite for us to get excited about it. We waited patiently for more light and our patience was rewarded with news from headquarters, from the very man who, under God, was originally responsible for the incipient movement which is now spreading like wild fire among some of the most intelligent Jews in Europe and is by no means unknown in America. The Rev. Mr. Gisle Johnson, who initiated this highly interesting movement, is a Gentile Christian who comes from a family of Jewish missionaries who have been

laboring in that cause for more than a generation under the auspices of the Lutheran Church of Norway. Mr. Johnson has been a missionary to the Jews for almost three decades and for the past nine years located in Budapest, Hungary. From now on we will let Mr. Johnson do his own explaining, which he does in two illuminating statements on "Christ-believing-Jews" and "Christ-believing Judaism."

"A *Society of Christ-believing-Jews* is the name of a group of baptized and unbaptized Jews, men and women, who have for some time banded themselves together in Budapest. The name itself indicates the inner struggle experienced before it became clear how they should appear before the world.

"The basic fact that underlies this Christ-ward movement among the Jews is that there are today in all lands where the Christian religion is predominant, be it Catholic or Protestant, numerous Jews who ardently wish for a reconciliation with Christianity. They are as weary of the refined, though meaningless, ethical phrases of Reformed Judaism as they are of the lifeless forms found in the requirements of traditional Judaism. They perceive, or at least they think they do, that whatever may be said against organized Christianity, it possesses in the person and the life-work of Jesus a power-supply that cannot be found in any other religion. The clearness of such perception naturally varies greatly. With some it is probably no more than a kind of curiosity, with others it is an expression of a real longing, and in the cases of many individuals one can note the beginnings of a living faith. It has often been said, that the Basilica in Budapest,—and similar conditions exist elsewhere—on the high festivals, is attended largely by Jews.

"Out of such God-seeking and Christ-seeking souls, there originated in the spring of the year 1922 a small society with no consideration for degrees of faith or confessional questions. As a uniting factor, one and only one thing was placed in the foreground: We want Christ. The name we chose was a very simple one: 'Agudath Ma'aminim,'—A Society of Believers. As if by a miracle, the cause became known, not only in Budapest and throughout Hungary but also in other countries near and far. Because of all that has been imagined about it, not only from the Jewish but also from the Christian side, our friends had their hands full, answering questions and making explanations about things they themselves scarcely understood. Un-

fortunately, a young member of the society permitted his imagination to go a bit wild when he gave to representatives of the press the size of the membership, a figure that does not correspond with actualities. It is as a matter of fact extremely difficult to say anything definite about the numerical strength of the society. The society is built around our old circle of friends. Round this kernel there flow many more or less unknown elements, some of whom take part in the weekly assemblies, while others stand in relation to it through correspondence only.

"The Society of Christ-believing-Jews has, of course, not reached the point where it can be said to possess a definite creed, for societies like individuals must pass through many conflicts of an intellectual and emotional character before they are ready to formulate definite expressions of faith. But the Rev. Mr. Johnson attempts to present in some sort of a credal form the various elements of faith that express the religious position of those Jewish believers in Christ.

"We believe in the God of Abraham, Isaac and Jacob as the covenant God of Israel; and we believe in Israel as the covenant people of God.

"We believe that Jesus of Nazareth was the Promised Messiah; and we believe in Jesus of Nazareth as He is presented in the New Testament.

"We believe in Jesus of Nazareth emphatically as Jews.

"One thing is perfectly clear from this expression of faith, and that is, that the greatest stress is laid on the fact that they are and wish to remain Jews notwithstanding their faith in Jesus of Nazareth as the Promised Messiah. It has no intention of founding a new sect, no Jewish sect, and certainly no Christian sect. If it has or can have any ambition for the future at all it would be to clear the way for a free Christ movement among the Jews.

"However it may be, as an independent movement among the Jews Christ-ward, what is now going on in Europe is of the deepest interest. It must be especially gripping to anyone who knows the Jew that a simple name, a single thought clothed in three words, should cause such a stir in this our super-materialistic age. It shows plainly and clearly that something great can still be expected from that people for the Kingdom of God."

Philadelphia, Pennsylvania.

For Your Scrap Book

REVEREND A. WALLACE COPPER, A.B.

Leigh Mallory

OLIVER CROMWELL once remarked that a man never rises so high as when he does not know where he is going. Consider Leigh Mallory in his attempt to scale Mount Everest. When he was asked what good would come of it he replied, "No good at all. What we get from this adventure is just the sheer joy. Joy after all is the end of life. We do not live to eat and make money. We eat and make money to enjoy life. That is what life means, and that is what life is for."

In the spring of 1924 some friends through strong glasses caught a glimpse of Mallory and his companions 24,800 feet high, silhouetted against a wall of ice, only 600 feet from the top. The drifts hid them and they were never seen again. Everest holds the secret.

Volcanoes and Earthquakes¹

THE most colossal volcano in history occurred August 26, 1883, on the island of Krakatoa, which is between Java and Sumatra, in the Dutch West Indies. It was not believed that the island was volcanic. The peak of a mountain showed itself and there was a terrific explosion which sent the greater part of the island up into dust. A thousand feet of ocean now rolls where once was the island. The sound was heard for two thousand miles. The earth's convulsions were so great that waves from fifty to eighty feet were hurled against adjacent shores deluging 1295 villages and killing 35,000 people.

The dust rose to the height of seventeen miles. Air waves generated by the explosion carried the dust three times around the globe before it settled. Three days after the explosion heavy dust settled on the decks of ships two thousand miles away. The dust remained in the air for months and all over the world were brilliant sunrises and sunsets.

Vesuvius and Pelee have continually caused disturbance. The latter sending forth incandescent dust. However, people live at their

base believing they were born under a lucky star and that nothing will happen while they live.

Fire surrounds the Pacific Ocean. Its western shores have one hundred and fifty active volcanoes, while its eastern shores are decorated with a hundred of them.

There is an earthquake every hour day and night. Nine thousand earthquakes are recorded each year. Four thousand of them are so slight that instruments are required to detect them. There are about five thousand which are felt. It is estimated that one hundred and seven are strong enough to damage buildings.

Over a period of ten years Japan averaged four earthquakes a day. The United States averages one every four days. Italy averages a little more than one shock each day.

WHAT IS AN EARTHQUAKE?

An earthquake is a fracture in the earth. The hard stone far beneath the surface is slightly elastic, but under too much pressure will break. A moment after it falls out of place it flies back and it is the rebound that shakes the earth.

WAVES

In 1877 an eighty foot wave started from Chile and swept entirely across the Pacific. When it reached Japan it was ten feet high.

THE FOUNDATION OF OCEANS

It has been discovered that the sedimentary rocks underlying the oceans are so thick that the composition of twenty mountain ranges like that of our Rockies must have been washed from land to sea in order to creat them.

Peary*

FOR twenty years Peary faced the hardships of the arctic in a vain attempt to reach the pole. The story of those years is thrilling. On one of his desperate adventures he wrote, "At midnight on January 6th we were stumbling through the dilapidated door of Fort Conger. A heavy gale was sweeping over the

¹The Story of Geology—Allan Benson

*The challenge of the changing—McLeod

polar waste. We had only a little oil left for the old stove and after some difficulty a fire was started. A suspicious feeling in my right foot led me to pull off my kamiks when I found both my feet were frozen. I thought of wife and mother and blue-eyed baby till I thought I would lose my reason. I suffered excruciating agony for days tramping over the ice with bleeding feet."

Peary kept at it for twenty years. Never once did he admit hopeless defeat, and finally with his faithful negro reached the pole.

Wishart and Knox*

A YOUNG German, by the name of George Wishart, came up to Scotland to spread the Lutheran faith. John Knox went to hear him and realized that the German, though younger, was far more brilliant than himself. Wishart was a tall, long-bearded man with the eloquence of the Hebrew prophets. He had the power to prophecy, and was a keen student of Greek. He was known as a champion of the poor.

Later we see John Knox, a long-bearded champion of the poor, who by his keen insight and analytical mind had some ability at prophesying. He never succeeded very well with his Greek, but he did have the eloquence of the Hebrew prophets.

KNOX AND THE MINISTRY*

John Knox was weighing the decision as to whether he should preach. It was all the more grave as he looked out of the window of the castle of St. Andrew and saw the place where Wishart had been burned only a year before. He wondered if he had the courage to speak the whole truth and keep nothing back.

Geological Findings†

GEOLGY tells us of a time when the flat plain from New Jersey to Florida was under the sea. The ocean surf broke directly on the old Appalachian Mountains.

New York City is built on a strong foundation of crystalline formation. Thus New York, like London, is practically immune from the violence of earthquakes.

In 1775 New England suffered a shock that was felt as far as Maryland and Nova Scotia and by the crews of ships seventy leagues off

Cape Ann. Twelve hundred chimneys of Boston suffered badly. Stone fences were thrown down, springs dried up and new ones opened. Fish in large numbers were killed in Massachusetts Bay by the shock of the waters.

The Rainbow*

The rainbow is not a semi-circle but a circle. This was calculated long before an air pilot in 1927 rose high enough to see it.

Disraeli

DISRAELI said he was born in a library. His father had accumulated so many books that they were around every room. In looking back on his school days he said, "It seemed that I was the soul of the school." No school could standardize him. Like Meredith, Rossetti and Kipling he developed aloof. Disraeli had an indomitable spirit. With such tenacity no one could keep him down.

He was a moody sun worshipper. Like Lady Montague he could say "My spirits go in and out with the sun." He said to Mrs. Austen, "as my great friend the sun is becoming less powerful I grow more dispirited." One day in the midst of an August heat in Spain he said, "I dare say I am better, it's all the sun and the western breeze."

Disraeli, as a very young man, was at the home of Lord Melbourne, who aspired to be prime minister. Seated at the dinner table, Lord Melbourne looked at the forlorn little English Jew and said, "Disraeli, what do you want to be?" To the astonishment of all he blurted, "I want to be prime minister." The day came when Lord Melbourne and Disraeli had both been the prime minister of Great Britain.

Disraeli's first speech in Parliament was not a great success. In fact it was considered by many a failure, but in it he said some significant things. After being constantly interrupted over the Irish question he finished with these words: "I have begun several things many times and I have always succeeded at last, Sir, though I sit down now, the time will come when you will hear me."

The great little statesman one day said of his wife, "I do owe to that lady all I think I have ever accomplished, because she supported me by her counsels and consoled me by the sweetness of her disposition."

*John Knox—Muir
†Our Mobile Earth—Daly

*The Outline of Science—J. A. Thompson—Vol. I.

The Pulpit

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Is the Bible Unscientific?

ELMER ELLSWORTH HELMS, D.D., LL.D.

Therefore I esteem all Thy precepts concerning all things to be right.—Psalm 119:128.

GENESIS tells why God created. Geology tells how. "In the beginning God created the heaven and the earth." That reveals the "who" but not the "how."

"And the Lord God formed man's body out of the dust of the ground." How? I do not know. I wasn't there and God hasn't told me. Who did it we know—"The Lord God." The material He used we know—"The dust of the ground." And we know that is so because left to itself the body goes back to dust—"earth to earth, ashes to ashes, dust to dust." Everything reverts to that from which it came.

The "who" is plain, and the "why," but not the "how." And the bloody stonings of the ages—theologians stoning scientists and scientists stoning theologians—have been over the "how." Foolish stonings.

And stonings over the so-called "Unscientific terms" of the Bible; such as, "The Windows of Heaven." "The Doors of Heaven." "The Pillars of the Earth." "The Foundations of the Earth." Recently a famous scientist on an exploring trip was caught in a cloudburst. And afterward in describing the deluge this world famed scientist said, "The bottom dropped out of the sky." What unscientific language! Does even the most unlearned imagine that noted scientist thought anybody would think that he thinks there is a bottom nailed onto the sky and that that cloudburst broke through it?

One of the arguments of the divinity of the Bible is that its language is the language of the people—the language every day people use.

Of course the Bible does not use scientific language to express itself any more than do we—any more than do scientists. Scientists unscientifically speak of the sunrise and sunset. And even scientists do not say, "Please pass the sodium chloride," but "Please pass the salt." Scientists do not ask for a glass of H₂O, but

for a glass of water. The Bible uses the language folks use.

It may sound very old-fashioned and out of date but I am venturing the observation that the Bible is the most up-to-date book in the world.

The Bible was not given primarily to teach the way of the heavens, but the way to heaven; not to tell the story of the rocks, but the Rock of Ages. Yet if it is false in its story of the North Star who can tell it is true in its story of the Star of Bethlehem? If it is untrue when it claims to be true in things geologic, botanic, astronomic, philosophic, historic, then who can know it is true in things theological?

The Bible is *Astronomically* up to date. We now have telescopes through which we can read ordinary print twenty-five miles away, and microscopes through which the edge of a razor, one-tenth of an inch wide, is as broad as four fingers. Such powerful glasses look holes through false astronomical systems and teachings. During the centuries the Bible was being written many works on astrology and astronomy were also being written. What havoc the telescope and spectroscope have played with all these ancient systems.

Anaximenes taught that the world was the shape of a table; Leucippus that it was the form of a drum; Pindar that it stood on columns; others that it rested on the head of Atlas; others that it stood on the back of a huge elephant—and when the elephant moved that was an earthquake; others that the earth stood on the back of a tortoise which rested on the coils of a snake, and—they silenced the world with, "If it doesn't rest there, where does it rest?" Most people were content to let it rest there! Even Plato, Aristotle, Pythagoras argued that the earth was a live being. The volcanoes were the earth vomiting. The spectroscope, telescope and navigation have torn to shreds all these ancient teachings.

But five thousand years before Christopher Columbus the Bible declared, "He hung the earth on nothing"—not on the head of Atlas, nor on the back of an elephant or a tortoise—on nothing. "He sitteth on the circle of the earth." "Behold the circuits of the earth," plainly teaching the rotundity and globularity of the earth.

The moon. The Stoics taught that the moon is larger than the earth. Anaximander held that it was eighteen times larger than the earth. The Shastas of India to this day claim that the moon is many times larger than the earth, and fifteen thousand leagues further from the earth than is the sun. Heraclitus, Parmenides—all the ancients insisted the moon was much larger than the earth or sun and shone by its own light. We know the moon is much smaller than both the sun and earth and shines by a borrowed light. The Bible says it according to science, "He made the greater light to rule the day and the lesser light to rule the night." And as to the light of the moon—"Behold the moon—it shineth not."

The stars. The ancients taught that there were at most a thousand stars. There are only about that many visible to the naked eye. Sweep the sky with the telescope—millions of stars. How comes it that when all other ancients were saying a thousand stars Moses wrote, "Like the stars without number." As you look through your telescope through the heavens you exclaim with David, "Who can tell the stars, for they are without number."

The destruction of the earth. The ancients taught that the world would be destroyed by a deluge poured upon it by the moon. We now know that the moon has not so much as a drop of water. All scientists now hold that the earth will be destroyed by fire. That the pent up conflagrations will burst forth and consume it. That's exactly what Peter said. "The earth shall be burned up and the elements melt with fervent heat."

It is unthinkable that as late as 180 years ago the Ptolemaic system of astronomy was taught in Yale College. This theory taught that the earth is the center of our solar system. The astronomers now know and teach the Copernican system—that the sun is the center of our solar system. The Copernican system was taught in God's college and God's Text Book thousands of years ago.

The Bible is full of astronomical statements that until yesterday were the laugh of sceptics. Job speaks of the empty place in the north.

How many laughs sceptics had over that. But turn your telescope east, the heavens are full of stars; west, full of stars; south, full of stars. Turn your telescope north—no stars, the empty space. No wonder that great modern astronomer exclaims, "The telescope but tells the story God has written in his Book."

The Bible is *Geologically* up to date. At the time Moses was writing the Pentateuch a famous Egyptian geologist wrote, "The earth came from pulp." Another wrote, "The earth was hatched from a winged egg." And still another, "The earth came from the slime of rivers." How came Moses to say none of these absurd things? But rather in the first chapter of Genesis you have the story of creation, which Yale's great geologist says "is in perfect harmony with geology," and of which Harvard's great geologist says, "The order of creation as given in Genesis is faultless." And Princeton's great geologist says, "The more the leaves of the book, the earth, are turned, the more they show that Old Book, the Bible, is true." As to the order of creation, science says, "light was the first and man the last created thing." Genesis says, "In the beginning God said let there be light." And the last, "Let us make man in our image." A leaf of Genesis is a leaf of geology.

Behind All, modern science premises life. And the scientist exclaims, "In the beginning life." The Bible exclaims, "In the beginning God." And the scientist is compelled to acknowledge that unless by life you mean God your life is lifeless. So in the language of science and of scripture we can exclaim, "In Him was life."

The Bible is *Psychologically* up to date. Many of the writers on mental science, contemporary with many Biblical writers, located the intellect in the blood, the heart, the abdomen, the chest, the stomach, between the eyes. Democritus, who wrote when at least six of the Old Testament authors were writing, said, "The thinking part of man is fire." Pythagoras and Heraclitus held the same view. Diogenes advocated that man's intelligence emanated from the atmosphere. That is, at man's birth a part of the atmosphere became his intellect.

Moses, Solomon, David, Paul lived in ages as crude as these authors. Why didn't Moses teach that the soul is a section of the atmosphere? Why didn't David sing of the emanation of the soul from the stars? Why didn't Solomon locate the soul in the abdomen? Why

didn't Paul place the soul between the eyes? Not only are they free from the errors of their day but their psychological statements in reference to the mind, its seat in the brain, its powers and functions, the memory, the imagination, the conscience, the soul, are in harmony with the present day well-known established psychological facts and hypotheses.

More, the psychological method for centuries was the Aristotelian, but has long ago been discarded for the Baconian, which reasons from the individual to the general. This is commonly called the inductive method. Francis Bacon is the so-called father of the inductive method. He tells us the way he chanced to discover it was that he observed it was the method of the Bible, and also that it is the only practical method.

Job, long before Aristotle or Bacon, gives us a matchless sample of inductive reasoning, when from stars, and suns, and systems, from man, and beast, and earth—the individual created things, he leads up to the Creator. That is Paul's method by which he reasons from the visible to the invisible. That was always Christ's method. When John the Baptist sent his disciples asking, "Art thou he that should come or look we for another?" Jesus said, "Go tell John how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them—ask him who he thinks I am?"

From clods, and coffins, and crusts, and crutches up to Christ. From the individual to the general. Even such scientists as Spencer, Darwin, Tyndall, Huxley, Hamilton, are compelled to exclaim, "In all things the Bible is psychologically right."

The Bible is *Medicinally* right. 314 years ago Harvey discovered the circulation of the blood. 2616 years before Harvey, a half millennium before Socrates and Plato, ages before Rome was dreamed of, Solomon tells us all about the streams that pour forth from the heart through the circulatory system, making the circuit every three minutes. There are plenty of people still living who can recall when doctors bled their patients to death, and if they still persisted in living they drugged them to death. No more. Medical science now says, "Hands off—the blood is the life." Moses said that away back in Leviticus 17:11.

As to drugs—we live in an almost drugless age. Medical science now announces three essentials to health, "Freedom from Anxiety," "Temperance," and "Occupation." Here they

all are in the World's Text Book, "Take no anxious thought for the morrow," "temperate in all things," "diligent in business."

Medical science is more and more insisting that the physical and mental man demand one day in seven for rest. When the stars first sang together the Bible demanded a Sabbath for man and beast and field.

As late as two hundred years ago leprosy was quite universal in England. The doctors at last concluded the only way leprosy would ever be stamped out was by isolation. Moses prescribed that method for the eradication of leprosy four thousand years before the English doctors discovered it! The germ theory is a recent discovery. That is it would be if it were not that Moses devotes several pages to it, and modern science has added not one iota.

The Bible is *Botanically* up to date. The Old Testament alone contains references to and descriptions of more than 250 plants, flowers and shrubs. It gives in minute detail the flora of every ancient land bordering on the Mediterranean. Its photography of the Cedar of Lebanon, its anatomical description of creeping vine and trellis is unsurpassed in beauty and accuracy. The botanists themselves being judges, the botany of the Bible is flawless. The early ancient botanists were Empedocles, Plutarch, Plato, Aristotle—men of no mean gifts. But their works today are but curios of botanical errors.

How is one to account for the ignorance of these wise men and the wisdom of the ignorant men who lived at the same time and wrote the botany of the Bible? For centuries botanists used the Linnean system of classification of plants—by their flowers. But long since has that system been discarded, and all botanists now classify plants by seeds. That is, we have advanced as far as Moses who does that both in the first and second chapters of Genesis—repeating himself that it might be burnt into men's brains. But it took us four thousand years to get it.

The Bible is *Zoologically* up to date. Here are found correct and scientific descriptions of the animals of every clime and country. Much has been the sport in the past that so-called learned men have had over the zoology of the Bible. One example—the Bible states that the vulture discovers its prey through sight not by scent. The English poet sings of the vulture scenting the carrion afar. Every zoologist knew it was through the nostril, not through the

eye, that the vulture detected the carrion. But we have lived to see the zoologists announce that the eye of the vulture is a powerful telescope, and now it is known the vulture doesn't scent but sees the carrion afar.

The Bible is *Meteorologically* up to date. The mysteries of evaporation, rain, air currents, have been but recently solved. And yet Solomon thousands of years ago told it all when he said, "All the rivers run into the sea, yet the sea is not full; unto the places from whence the rivers come, thither they return again."

Any up-to-date physical geography tells us how the currents of the air flow from the equator to the poles and back, one current above the other, and how they whirl around a mass of air at the poles, never resting. It was all told us three thousand years ago by the wise man: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." And again, "He bindeth up the waters in a thick cloud, he draweth up the drops of water: rain is condensed from vapor." And that tells us all we know of evaporation unto this day. The meteorological statements of the Bible read as though they had come out of the signal station at Washington this morning.

The Bible is *Historically* up to date. Pick up any ancient history bearing a date as late as the birth of any living man, and lo! it is full of what we know are historic misstatements. Not so the Bible. It has been but few years since the story of Joseph and the seven years famine was pronounced by profound historians as a myth. The idea of the Nile not overflowing for seven years, unthinkable. But the spade has done its work and now on monuments and tablets we read the whole story, and lo! it is true to the last and least detail. So the story of Esther, and Haman and Mordecai. But just the other year the archeological spade went down at Hammadon, the summer residence of the Persian monarchs, and up came the story in every particular as told in the Bible, together with the sarcophagus of Esther and of Mordecai.

The strange and unusual story of Babylon was for many centuries taken with much allowance. But again the spade has done its work, and lo! the full story on the Babylonian bricks has been unearthed. The deeper the archeological spade goes down the higher biblical chronology and history go up.

The Bible is *Prophetically* reliable. If one

could foretell even five months ahead who would be the next President of the United States any reward would be his for the asking. Of course such a thing could not be done. And yet 150 years before Cyrus was born it was stated he is going to be born and where, and that he will become the ruler of a people not his own, and that he will free from their bondage the Children of Israel. Turn over in any ancient history 150 years, and lo! it all happens.

In the golden age of Nineveh the prophet says Nineveh shall become a "gazing stock." What absurdity. But Nineveh was destroyed, buried, and for centuries even the site of her unknown. But now Nineveh has been unearthed and in most any great museum you can look upon her ruins. Nineveh has become a "gazing stock."

When Tyre was one of the great cities of the world it was written Tyre shall be scraped as a rock and shall become a place to spread nets upon. Tyre was destroyed and when Alexander swept to the conquest of the world he scraped the site of her as a rock and his army pitched their tents thereon, and I myself have seen fishermen spread their nets there.

And when Babylon was the queen of the earth it was prophesied in the Bible that she should be overthrown and that the Arabs would not pitch their tents there. Travelers tell us to this day no Arab guide can be induced to pitch his tent on the site of Babylon.

When Israel was going through the wilderness Moses said to them, as is recorded in Deuteronomy 28:68, that they would come again into Egypt but not by this way but in ships, and that they would there be sold for bond men and bond women and that no man would buy them. 1530 years after, Titus, in the year 79 A. D., destroyed Jerusalem, crucified tens of thousands of Jews, and put something like a hundred thousand in boats, and pushed them across the Mediterranean into the port of Alexandria, where they were sold for slaves. The market became glutted that no man would buy them. That prophecy fulfilled to the letter. Yes, to the last letter. More than 500 prophecies in the Old Testament of a like sort have been literally fulfilled.

In the same way the Bible can easily be proved to be up to date in matters of law, civilization, art, architecture, music, poetry, sculpture, painting—every realm. "Therefore I esteem all thy precepts concerning all things to be right."

Los Angeles, California

Young People's Department

REVEREND HAROLD JOHN OCKENGA

Topic for February 8, 1931

The Ideal Home

By H. J. OCKENGA

Scripture: References to Mary, Martha, and Lazarus.

Introduction

ARISTOTLE gives three fundamental relationships of society. Two of these are the Parent-Child relationship and the Husband-Wife relationship. From times long preceding Aristotle these two have had a fundamental bearing upon society, and today constitute one of the main foundations of society. Plato tried in his ideal state to break up the family and to substitute for it a communism of wives and children. This never took a firm hold upon any nation until the modern attempt in Russia where there are now over four million government children who might well ask, "My father, who is he?"

Even in America there is a comparative scarceness of ideal homes. Underneath the seemingly placid surfaces of our family existence there are untold sores causing grief. Upon closer investigation usually a heart-rending experience is found—a wayward son, or husband, or daughter, a frustrated hope, good ethics but internal disagreement, poverty, sickness, perhaps death, and sin in many forms. Such a condition is instilling into the heart of youth a fear of launching out into the maelstrom of matrimony.

The transitory nature of our modern home is demonstrated by the popularity of the two and three-room flats. In a half mile on one street in the residential section of one of our cities, the old residences were demolished and forty-eight apartment buildings were constructed, some of which had as many as ninety-two flats in one building. The rule in many of these flats was "No children or dogs allowed." We can well see how conducive this is to home-making.

A story is told of a husband who asked his newly-acquired bride if she didn't want a home in one of the suburbs of their city. "No," she replied, "I was born in a hospital, reared by a governess in a nursery, went to a private boarding school, was trained in colleges, spent my vacation in hotels, ate in restaurants, was courted in the back-seat of an automobile, and was married by the justice of the peace at court. Just buy me an automobile, build us a garage for it, and tack a bed-room on the side." And this is almost a commentary on our modern life.

If then we should accidentally pass an ideal home upon some street of our cities, how would we recognize it? Or if we should visit in some such home, would it have to be labelled for us to know that we were in an ideal home? Perhaps some of the characteristics of such a home would be the following:

1. *A family altar.* It may be necessary to even explain what a family altar is today, for it is fast being relegated to the realms of antiquity. By family altar

we mean a period of time during each day when the family meets together to read a passage of Scripture and to pray over the problems of family life. In some homes this is practiced in the morning either preceding or following breakfast, and in some homes in the evening, dependent upon the circumstances governing the gathering of the family at one time. It is very certain that family difficulties and disagreements cannot long last during daily sessions of united petitions and confession before God. One never hears of such a home breaking up.

Another manifestation of this spirit is to practice the saying of grace at meals. This is simply a symbol of one's gratitude to God, and when this is recognized three times a day the spirit of gratitude will certainly seep into the family life, even in a day of the most thankless and ungrateful generation.

2. *Hospitality.* There is no greater example of hospitality than that recorded concerning the home of Aquila and Priscilla, who in Corinth and in Ephesus extended unto Paul, the great missionary, all the privileges of their home. In the early Church it was only necessary for one Christian to make himself known to another in any city to be afforded the same hospitality. The Scripture says that some have entertained angels unawares. We remember the incident of Cleophas inviting Jesus, who seemed to be an unknown stranger, to dine with him and then his beholding Him as the Christ. Abraham's entertainment of the Angel of God was also no insignificant event, for from it came the salvation of Lot. It was also one of the chief requirements of a bishop that he should be given to hospitality and be a lover of men. There is no joy in the family life that can take the place of periodic visits from interesting, inspiring, and godly personalities.

3. *Children.* A home without children can hardly be called a home. When Elkanah told Hannah that he was better to her than ten sons he knew not whereof he spake. Children are not only the main source of happiness in the home, but are also the bond which unites parents in lasting love and permanent fidelity. Yet, in a certain city of America, a survey was made among thirty-four doctors who returned for a reunion of their graduating class and it was found that only two children had been born. A similar survey was taken in a charity hospital of men who had become charges on the State and it was found that a similar number had seventy-two children.

Does this not indicate that the people who should be and could be parents are neglecting their responsibility? These who are able to give fit education, training, and culture to their children have taken an interest in the lighter things in life. Race suicide is one of the most difficult matters with which our economists must deal today. No home is an ideal home whose halls and rooms are empty of the laughter and romp of children.

4. *Economic ways of living.* A natural law of a

happy and ideal home is that the family must live within its income. By this I mean what the Public Utilities Company of the Middle West requires of its employees, that each should save one-tenth of his income. This is quite in contrast with the present practice of the American public which has mortgaged its income for a score of years to come.

By the means of radios, automobiles, furniture, fur coats, homes, and so forth, purchased on the installment plan, the average American has already spent his income for years to come. This is a partial cause of the present panic. No family with constant living beyond its means in a hypocritical way can be happy.

Contentment and dissatisfaction (or ambition) may and ought to exist side by side in the happy home. In such a home youth shall learn the value of time, money, and love. The pearls at one's feet should not be cast aside for glittering promises of treasure in the public eye.

5. *Family recreation.* Another essential of an ideal home is unity in pleasure. Family play, family picnics, and family amusements will bind the individuals together with a common interest. Some evenings spent together in the home in contradistinction to our modern club life and divided interests of a family will give a touch that can be received in no other way. The place of a mother is with her children in their enjoyments during their impressionable years rather than in business or in social life.

6. *Church-going habits.* The family with the church-going habit is very generally a happy family. What is a more beautiful scene than to behold parents and children together on the way to church or seated together in the family pew. An essential for this is care against mixed marriages, *i.e.*, a Christian should only marry a Christian, and an agreement should be made before marriage as to what church both should attend. There is no greater loneliness than that which comes to a man or woman attending his church alone.

Conclusion

Even in the mechanistic twentieth century there can be an ideal home for the average family, but that ideal home can only exist if it is built around Christ, common sense, and consecration.

Questions

1. What elements are conducive to an ideal home?
2. What elements in our modern life are tending to destroy our homes?
3. What influence does the trek to the city have on home life?
4. Has ease of access to divorce helped to ruin the home? What causes one in every six marriages to end up in the divorce courts?
5. Carefully meditate upon the condition of all the homes you are acquainted with and analyze the causes of their happiness or their distress.

Topic for February 15, 1931

The Ideal Church

By LYNN S. MOSSER

Scripture: Book of Acts, 1 John and 3 John.

Introductory

ANY stream is the purest as it comes, immediately from its fountain-head. The church stream in this respect is no different from any other. The nearer

we get to the primary source the purer the water will be. Yet it is most certainly true that Christianity has, in its long residence among a degenerate race, become like a stream which, though rising high in the mountains, eventually passes through an extensive swamp land. In this journey through the swamp land, the Christian stream has often become "muddied" and has taken upon its bosom many exotic materials and boats which were not originally part of the stream at all. Indeed unless the "Lord of the country" had sent numerous springs and freshlets to pour their pure waters into the main-stream, it should have long ago become turbid and stagnant.

I. Characteristics conspicuously absent in the Early Church.

1. It was Undivided. The apostles themselves were "all with one accord in one place." The leaders of the present church are not enough in one accord to be ever found in one place. The laity are often in the same boat. It is said of the three thousand who believed through Peter's first sermon that they "were together and had all things in common."

Another reference to their perfect unity is found in Acts 4:32, where it is recorded that "the multitudes of them that believed were of one heart and one soul." Where God's Spirit is there is order and there is unity. Why is Christ's Body now so incurably divided? Not only the Church Universal into denominations, but the local churches into strifes, divisions, and parties? The absence of the Holy Spirit's power and grace can be our only answer.

It is plain that these believers of the Early Church, although largely Jewish, were also from many different countries, representing different viewpoints and different walks in life. Yet after they had believed their love for their Lord seems to have made it easy for them to love one another—and that fervently.

2. It had no millionaires or wealthy men. Christ seems to have commended poverty and simplicity for His own disciples and certainly practiced it himself. It is unreasonable to try and conceive of a wealthy man denying himself and yet retain his wealth. It is very significant to observe therefore just how the earliest Christians reacted toward this matter of personal wealth. They knew the will of their Lord toward these matters through the teaching of His apostles and through the presence of His Holy Spirit in their lives. What did they do? "As many as were possessors of lands or houses sold them" (Acts 4:32).

Note also: "and all that believed . . . sold their possessions and goods and parted them to all, as every man had need" (Acts 2:44, 45). Let us also recall that all this accords very well with our Lord's command in 1 John 3:17, "But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" This doctrine may be anti-capitalistic, but it occurs in the same Book in which justification by faith is also discovered.

3. It had little or no outward machinery. In Genesis we are told that the Holy Spirit brought order out of chaos in the formation of the physical Universe. In the early Church there was one Head of the Church, even the glorified Christ. His will was clearly communicated to His Church by the office work of the Holy Spirit. There is a complete absence of human programs, human plans, pep meetings, campaigns, and outstanding human leaders. Anyway, whose plan is better than Christ's?

In the proportion that worldliness grieves the Holy Spirit away from the church, in the same proportion must human means be devised to take His place. The cloud of sin can keep the Sun's life-giving power from our lives. We cannot do without the sun!

4. There were no "feverish" appeals for money. Some one may say that there were no appeals for money because the early Church had no programs. But contemporary history shows that in the matter of Christian charities this early Church was a marvel to Pagan observers. These Christians had a zeal for missions that demanded much support and assistance.

But again let us observe that it is said that among these new believers there was none "that lacked" (Acts 4:43). Also that to those who "had need," believing Christians of means were quick to distribute. Whereas the present-day church echoes and reechoes "restless entreaties and exhortations" for all kinds of funds—educational, charitable, and missionary—the minutes of the Apostolic Church are altogether free from these outcries.

Neither do we have any record that the Church appealed to pagan friends and worldly unbelievers for support. Nor is there any record that they resorted to bazaars, suppers, entertainments, or dances for their support. The answer as to where this money came from is not difficult. Men who had been saved and who had felt the power of Divine grace were anxious, of course, to see the work carried on. When grace touches a man's heart, it touches his pocket-book as well.

II. *Characteristics conspicuously present in the early Church.* (This second point, or more positive treatment, may be developed very readily by the leader from reading the Book of Acts.)

1. Its Vision of Christ. In all the sermons recorded in Acts, of Peter's, Stephen's, Philip's, and Paul's, Christ is the center of all. In Acts 8:5, it says, "Philip preached Christ unto them . . . and there was great joy in that city." The same is true of Peter's sermons in Acts 2:14, ff, Acts 3:12, ff, and Acts 4:5, ff. Paul's sermons recorded in Acts 13:14, ff, in Acts 17:15, ff, and as recorded in 1 Corinthians reveal this supremacy of Christ (read 1 Cor. 1:5-31). All interest of the early Church was centered in Him. How in contrast to our modern Church!

2. Its doctrinal foundation. We hear much today about the early Christians living a good life, but holding to no doctrines. Nothing could be more false. In Peter's first sermon at Pentecost are included all the cardinal doctrines of Christianity: the dispensation of the Spirit, the equality of women, the fulfillment of prophecy, the Second Coming of Christ, the depravity of man, the crucifixion and resurrection of Christ, the intercession of Christ, the need of repentance, and the new birth. The record says, "they continued in the Apostles' doctrine" (Acts 15).

3. Its overflowing witnessing. There was the purpose of the conversion of Paul (Acts 26:16). When the Christians were persecuted and scattered abroad, they went everywhere preaching the Word.

4. Its persecutions. In Acts alone, three main persecutions are recorded. James, the Apostle, and Stephen, were martyred. And within the next two hundred and fifty years, hundreds of thousands of Christians lost their lives under Nero, Domitian, Hadrian, and other Roman emperors.

Conclusion

Is it now possible to account for the wonderful power of propagation inherently possessed by the early Church? What it would mean to Christ and the Church today if we would return to these precepts and practices!

Suggestions

1. What are some of the springs historically which have refreshed the Church?
2. What unity may we expect in the Church today? What unity did Christ pray for in John 17:21?
3. Are denominational differences justified?
4. Was the early Church communistic? What is Communism? As the Epistles were written, what is their teaching on the possession of money?
5. Is our modern church organization necessary? Is the argument of expediency a good one in justification for the departure from the early Church methods? Did Christ intend the early Church organization to be perpetuated?
6. Do we experience these positive aspects of Christianity in the Church today?

Topic for February 22, 1931

The Ideal School

By EARL E. ALLEN

Scripture: 2 Tim. 2:15; 1 Cor. 1:10-31; Jn. 6:63-69.

Introduction

AS YOUNG people in close contact with our modern educational system, we have frequently criticised the school. We have heard ourselves say that if we ever have a chance to shape educational policies there will be some radical changes. If we were given the privilege of setting up an ideal school, what would it be like? Let us set forth some possible features of the ideal school in a constructive manner to stimulate our thinking and then we shall expect an avalanche of interesting differences of opinion in the general discussion at the close of this presentation.

I. The Ideal School Develops Character.

1. Its chief objective is personal. The ideal school is not interested primarily in transmitting a mass of material; it is interested above all things in developing character in its students. It is not the recorded events of history which will lose their value if they be not handed down to succeeding generations; it is not the English, nor the German, nor the Mathematics, nor the Sociology, nor the Biology, nor the Religion that will suffer from neglect or improper interpretation. It is the moral and spiritual welfare of the students which is in jeopardy if these studies are garbled and if these branches as presented do not develop and strengthen personality.

2. It differentiates between facts and theories. If the modern school is guilty of one sin more than any other it is the sin of teaching theories as facts. Especially is this true in regard to the evolutionary explanation of man's development (no naturalistic evolutionary explanation of man's development can consistently offer an explanation of man's origin since the questions of origins and ends are out of the restricted province of purely naturalistic science). Aside from the moral and spiritual harm which comes from dressing theory in the garb of fact, it is sci-

tifically incorrect to do so. The ideal school recognizes theories as theories and teaches them as such.

3. It makes knowledge subservient to a constructive philosophy of life. In schools of the present we hear considerable talk of truth for truth's sake; that we should give up all predilections, rather submissively, to follow wherever truth may lead. This plan of following the dictates of reason (for that seems to be the plan in its nakedness) might be all right if it gave us truth upon which we could stake our lives. But when we get through with our speculations (assuming that we fall for this "nobler" way) we seem to be upon less firm ground than when we gave over our "predilections," many of which "predilections" give to personality its supreme value.

The ideal school cannot teach the knowledge of anything for the mere sake of that knowledge. The knowledge which the ideal school teaches must be knowledge which elevates human life instead of degrading it and placing it upon an animal plane. Because it thoroughly believes in what Christianity holds to be the highest human values, for instance, the ideal school will not easily throw them aside because they are contrary to certain speculations which have been too easily accepted in educational circles. The ideal school imparts knowledge not merely that its students may know but that they may live more valuable lives.

II. It Is Built Around Student Needs.

1. It studies its students to ascertain their needs. The ideal school is not a theological school for prospective engineers, nor is it a school of current unbelief for prospective ministers, but it is constantly studying its students, not only collectively, but individually.

This school is adaptable enough so that it can set out to transform its students where it finds them. It does not seek to cast its students in a common mold; it seeks to develop right attitudes rather than fearful obedience, initiative directed toward the realization of the highest ideals rather than human machines to produce prescribed formulas.

2. It considers the environment of its students. Student needs are not only made by individual differences in the students themselves, but also by the environment from which they came, the environment in which they are now living, and the environment in which they expect to serve when they have finished school.

Special schools in a community center, like Hull House in Chicago, do well to recognize the hodge-podge environment from which their pupils come. The Piney Woods (Negro) School in Mississippi faces the necessity of educating its type of students for life in one kind of environment, while Princeton University needs to fit its students to live better in a much different environment.

The ideal school knows the environment of its students, while the goal in view of preparing these students so that they may know how best to react to their environment.

III. It Gives Its Students Adequate Opportunities for Expression.

1. It helps them to live according to ideal standards. One of the "old line" principles of education affirms that there can be no real impression in the minds of students without expression in ac-

tual conduct. This is another way of saying that students learn best by doing. The ideal school recognizes this necessary mode of learning in its program and it gives its students ample opportunities to put into practice in life situations the knowledge which it imparts and, since the ideal school's chief function is to develop character it cannot ignore religion, i.e., the superior teachings of and about Jesus Christ.

2. It develops initiative under careful supervision. Popular education today seems to be stretched thinly tight between the extreme of prescribing practically everything for the students and the other extreme of permitting students to do about as they choose (of course within certain very broad limits).

The ideal school will not minutely prescribe everything that its students must do. Rather it will instruct and stimulate and carefully supervise.

IV. It Possesses the Ability to Develop.

1. It is capable of constructive self-criticism. The ideal school is not a perfect school, for the persons who shape its policies and the society which gives it being are not perfect. But it is going on toward perfection. It is not blind to its mistakes in policy and procedure; it is ever open to suggestions from its students and those on the outside who are not so intimately acquainted with it.

2. It keeps abreast of the times. The ideal school takes a suggestion from the Jewish teacher Gamaliel, believing that if new ideals or new works be of men, they will come to nought, but if they be of God, they cannot be overthrown.

Summary

The ideal school is the ideal of persons conceived for the spiritual welfare of persons. It develops character; is built around the needs of its students; gives them adequate opportunities for expression; possesses the power of development.

For Discussion

1. Constructively criticize this one conception of the ideal school.

2. How do you think that the ideal school can develop initiative and still keep its students out of blind alleys? Are the blind alleys essential for the best development of the students?

3. Do you think that the average teacher of today is a fit example for the students to follow? What are some possible ways of remedying the present lack of truly Christian standards among teachers?

4. To what extent do you think that the teachers in the ideal school should mingle with the pupils in their out-of-school life?

5. How do you think that the ideal school would command and keep the interest of its pupils?

6. Do you think that the ideal school would need a system of grades to stimulate the learners?

7. Assuming that the ideal school would be a public school, to what extent could the teachers present definite Christian principles to students of different denominations? Suggest some possible ways and means of presenting vital Christian teaching without arousing denominational antagonism.

Suggested References

Bushnell, Horace—*Christian Nurture*.
Chapman, J. C. and Counts, G. S.—*Principles of Education*.

CHRISTIAN FAITH AND LIFE for January, 1931. Dr. Sloan's article, *America's School System and Can a University Be Christian?* (Especially suggestive for a critically constructive point of view.)

Coe, George Albert—*What Is Christian Education?*

Dewey, John—*Democracy and Education.*

Topic for March 1, 1931

The Ideal Community

By KENNETH CORNWELL

Hear a Story

7:45 P. M. For the last time the young bachelor-preacher arose from his knees beside his bed in the seven-room parsonage. He knelt there every Sunday night to get courage to face the saints and sinners that generally packed the little church to standing-room only and sometimes there was none of that.

This night he trembled! Three-hundred people waited over in the little church. He had been in this town one year; but the bachelor-preacher was ten years older than he was the year before when he had come in what proved to be "blissful ignorance" of real life from the State University.

Now he's in the pulpit. The big sing-song begins and boys and girls, men and women sing in a way not of this world.

Thank God, here is life! He has eaten in their homes, buried their dear ones, dried their tears, held their hands in silence when so often he didn't know what to say, received their anonymous letters which because he was a young preacher made him spit fire as he walked the floor of his lonely study (no it was not a lonely study for books were there), and best of all he has seen many of them kneel at the altars of Christ's Church.

The Grandmothers are all there. Yes, there is that Grandmother who took his head upon her shoulder and comforted him in his own days of tribulation—for this preacher was a bachelor and his mother was miles away.

These people are here to hear his last sermon and to say the last farewell. And that young rascal dared to advertise his sermon-subject to be: "What Culver Needs."

If I can remember some of the things he said that night it will help us to certain decisions regarding the Ideal Community. For such a community I might describe perfect housing conditions, safeguards for a plentiful and healthful water-supply, regulations for the construction of different kinds of buildings, campaigns for civic growth, and the latest and most approved plans for beautifying the parks and drives.

But something else is far more basic. That is the indubitable authenticity of the Christ and Cross accepted by the people in that community. That is the Blood-washed soul of every man, woman, boy, and girl. There must be this before acres of dirt give place to homes or the walls of houses stand up unafraid.

SPIRITUAL DYNAMICS

The Ideal Community pays attention to what we choose to call Spiritual Dynamics. Most of our

towns remind one of the doctor who, when calling at the bedside of a certain sick, almost dead Mr. Ripley, said, "It's the most correct apoplexy I ever saw; face and hands livid, breathing sonorous, and all the symptoms perfect." He rubbed his hands with delight and his face took on a smile.

That type of a person never sees beyond his nose—never grows—never lives! Likewise the community that gets its "means" and "ends" all mixed. Most communities live preparing for the next visit of the census-taker. I ask you: What would they do should Providence suddenly translate all census-takers and thus take away their doll-baby goal?

As Baker Brownell has well said, "Life is not the wick or the candle. It is the burning." Burning for what? Shall a community have a purpose? Or does it exist by divine-right and consequently demands from us a living?

We recall the young preacher who said that the purpose of a community was to build homes and rear children. So shall the problem of a community be social and not sex. So shall religion be made a social issue—a community affair. Religion always exalts the hearthstone and the hearthstone is the cornerstone of society.

It will not be so much concerned to add years to life as it will seek to add life to years.

The most miserably, pitifully smashed-up community could flourish again if it would only seek to flourish for others. That's only another way of saying that old hackneyed word: Service.

These are Spiritual Dynamics—goals, purposes, home and children, religion, service.

A NEW CIVIC CONSCIOUSNESS

It will have come! Christian school-boards will hire Christian teachers; Christian voters will nominate and elect Christian officials; Christian businessmen will conduct a Christian business; Christian amusements and dramas and musicals will offer the people a Christian recreation.

That virtue—Loyalty, the scarlet thread of life upon which are strung the pearls of character—would be everywhere manifest. The disloyalty of Peter may have hurt Jesus far more than did the unfaithfulness of Judas. The Christ-centered community becomes loyal to His Ideals and Aims and Virtues of Life.

Love would rule the motive and actions of men. It would be a foregleam of heaven. Again the Christ on the Cross flashes across the gray hours of a new day His incandescent light which but heartens us to advance on to glorious conquests ahead. As the Light flashed forth I saw that He held two banners:

on the White—"Christ conquers,"
on the Red—"Victory Assured."

Questions

1. What is ideal in your community?
2. What in your community shames you?
3. Why will many men refuse to live in a churchless community with their families?
4. If the above question be true then what contributions does the church make to a community?
5. Do you agree with this article in placing all importance on every individual in the community accepting Christ as personal Savior?

Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, A.M., D.D.

Reviews of Recent Books

Into All the World. By Professor W. G. Polack. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, \$1.00.

While this is a Lutheran book, it contains so much useful information and is written in so interesting a style, that we feel sure many earnest Christians of all denominations will want to read it. The author is a professor in Concordia Lutheran Seminary, St. Louis, Mo., and has been lecturing on missions for many years to large and interested classes in that school. He first gives the Biblical basis for mission work. This is followed by an account of missions from the days of the apostles to the Reformation. Next comes a description of missions at the time of the Reformation, which is followed by the earliest attempts to spread the Lutheran faith among the heathen. German Lutheran missions, Lutheran missions of the eighteenth century, Lutheran missionary societies in Europe, and foreign missionary work by the various Lutheran bodies in America—all this makes a volume of rare value and engaging interest. Maps, statistical tables, questions at the end of each chapter, and various indices greatly enhance the value of the book.

Finding Christ. By John L. Brandt, LL.D. Richard R. Smith, Inc., 12 East 41st Street, New York. Price, \$1.25.

Here we have a book that cheers the heart of the evangelical believer. It is not one of those modernistic books which talk about the "rediscovery" of Christ, as if He had been obscured through all the centuries until the present-day wisecracks came upon the stage. No; it means "finding Christ" in the good old-fashioned way—by accepting the New Testament teaching and then seeking Him in a heartfelt Christian experience. Dr. Brandt enters into the crucial discussion of who Christ really is. In order to treat his subject convincingly, he first examines the negative views: Was He an invention, or a myth, or an impostor, or the outcome of mere "humanism?" Our author canvasses these theories and shows simply and cogently that they are impossible; they cannot adequately

account for Christ and His influence in the world. By far the larger part of the book is occupied with constructive arguments, by which the author convincingly proves that Jesus Christ is all that the New Testament pictures Him to be. If a person finds the Christ here portrayed, he will receive a real experience that He is "the way, the truth and the life."

The Eastern Color of the Bible. By George H. Scherer, M.A., S.T.M. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. Price, \$1.25.

How many salient facts are coming to light which confirm the veracity and historicity of the Bible! They really seem to be providential. The book now before is of the revealing kind. Of course, the Bible is an oriental book. It was written in oriental countries and by oriental persons. Naturally it would carry an oriental atmosphere. Well, this book tells us much about eastern matters, giving many details; and it is truly remarkable how they dovetail into eastern customs, conditions and ways of thinking. The Bible cannot be well understood in many places without a knowledge of these eastern peculiarities. The book, without being controversial, presents a powerful apologetic for the historical character of both the Old and New Testaments.

Brands from the Burning. By Aubert Lewis Meredith, S.T.B. Glad Tidings Publishing Company, Calhoun & Superior Streets, Ft. Wayne, Ind. Price, \$1.25.

The title of this book tells you just what it is about. It is a most impressive recital. Whether it is a piece of fiction or a biography or an autobiography, it is worth reading. The chief character of the story fell into doubt and evil ways, and descended very low in the moral scale; but he was saved by the power of Christ, and thenceforth devoted his life and energy to the rescue of others. And many of them were drawn out of the depth of sin. Some who had given up in despair were made new creatures in Christ, and their conversion is

told in a thrilling way. This book is a modern and concrete confirmation of the truth that God "is able to save unto the uttermost."

The Maid of the Mayflower. By Albert Lee. Marshall, Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E. C., England. Price \$2.00.

Here is what we call a genuinely good story—"a story of the days of the Pilgrim fathers." It starts with its characters in England; then locates in Virginia; then back in England and over in Holland; then on the bleak New England coast in the Mayflower. Adventure follows adventure. No one can complain that there is lack of movement in the narrative. There are real "hairbreadth escapes." The story of persecutions is pathetic. An arch villain moves through the plot and turns up at strategic moments. Indians, good and bad, figure in the moving narrative. Through it all there is a deeply religious motive, and true faith is exercised by the Pilgrims in all their hardships and misadventures. Albert Lee is a good story teller. He always takes a theme that is worth while.

Calvinism and the Philosophy of Nature. By Professor Valentine Hepp, Th.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. Price, \$1.50.

Quite different is this book from the one just reviewed. Here is an author of real learning, who has read all sides of the problems of science, philosophy and theology; yet he stands firmly on the proposition that the Bible is through and through the divinely given Word of the Lord. It is bracing and invigorating to read after an author so competent and at the same time so evangelical. But we must make one suggestion. The title of the book ought to be "Christianity and the Philosophy of Nature." There is so little that is distinctly Calvinistic in the book that even the terms "foreordination" and "predestination" are used only once (p. 134). Many other people accept the Bible just as heartily as Calvinists do. True-blue Lutherans and Methodists stand right side by side with this capable author, who is the Professor of Theology at the Free University of Amsterdam, Holland—an institution that is noted the world over for its fidelity to the Bible and the evangelical faith. Dr. Hepp canvasses the various scientific theories of the universe, shows how one view after another has to be rejected, and finally concludes that the Bible itself gives the only adequate worldview. The universe is neither geocentric nor helio-

centric, but theocentric, for the earth is God's footstool and the visible cosmos is "but the outskirts of His ways." So there must be a central orb somewhere, which is the throne of the Sovereign of the universe. Dr. Hepp treats of the Christian philosophy of nature, of the monistic views, of the astronomical and geological ideas, and does his work most thoroughly. We wish to underwrite this masterful book, only we would substitute the term "Christianity" for "Calvinism."

The Procession of the Gods. By Gaius Glenn Atkins, D.D., L.H.D. Richard R. Smith, Inc., 12 East 41st Street, New York. Price, \$3.00.

And what shall be said of this book written in so brilliant, albeit somewhat verbose, a style. No doubt it will become popular among people who are more attracted by a rhetorical style than by historical verity and soberness of presentation. Let it be frankly admitted that it imparts a good deal of information about the various religions of the world. But in our view it is basically wrong; and we are trying to say this in all kindness and without any assumption of superior wisdom. The author takes for granted without argument and reason the theory of evolution, and thus explains the origin and development of religion. In so many words he rejects the Biblical account of the creation of man in the divine image. This is what he says (p. 5): "There was a belief once that religion began with a full knowledge of God, and that thereafter, through human fault and disobedience, the light of the first splendid vision was clouded or lost." That statement and those that directly follow mean a pointed rejection of the Biblical account of the creation and fall of man. So the reader can easily judge what treatment the Bible receives at the hands of this liberalistic theologian, who is the Professor of Homiletics in Auburn Theological Seminary, Auburn, N. Y., a Presbyterian divinity school, where young men are supposed to be prepared for the ministry of the Word.

Of course, the primary question is, Has the theory of evolution been scientifically established? We hold that it has not. We have in our library over a shelf and a half of books that point out the weaknesses of the evolutionary hypothesis, and that from the scientific viewpoint, as well as the viewpoint of ethics and religion. We challenge Dr. Atkins to bring forward a single instance of an animal today advancing toward the status of human personality. When has an anthropoid ape ever learned to repeat the alphabet or speak a sin-

gle sentence? And if the apes do not develop today into human beings, when they have before them many human examples and might have human instruction from learned professors, why and how could animals, living millenniums before any human beings existed, have evolved into human personalities? If evolution is the dominant law of the cosmos, we ought to see absolutely clear proof of it before our eyes today. Instead, we see that persistence of type is the most outstanding law in the realm of nature. We recommend that readers of Dr. Atkins' highly imaginative book get and read Dr. Michael J. Stolee's book, *The Genesis of Religion*, which was reviewed in *The Bible Champion*, for December, 1930, pages 667 and 668. We hold that Dr. Stolee's book is just as scholarly as is Dr. Atkins', and much soberer in dealing with the historical and scientific data.

In his treatment of the Old Testament Dr. Atkins follows, apparently without question, the leading of the Graf-Wellhausen school, as somewhat modified by Robertson and Adam Smith, Cheyne, Driver, McGiffert, *et al.* He is not as iconoclastic as some of the rationalistic critics, as, for example, Bade, but he certainly is iconoclastic enough. In his citations of authors he betrays no evidence of acquaintance with the many conservative scholars who uphold the supernatural character of the Bible. Again we must ask the poignant question, Is it right—is it ethical—for an author to propagate in so dogmatic a way the modernistic view of religion and the Bible and utterly ignore the scholars who hold the opposite view? Besides, we wonder whether this theological professor seriously believes that he is a lineal descendant of bestial ancestors.

Behaviorism: A Battle Line. Edited by William P. King, D.D. Cokesbury Press, 810 Broadway, Nashville, Tenn. Price, \$2.25.

Undoubtedly this is one of the truly significant books of the season and one of real and permanent value. It is a symposium on the psychology known as Behaviorism. A number of specialists have contributed to it. All of them, while they frankly concede the truth there is in this cult, are just as frankly opposed to it. The fact is, the editor purposely selected his contributors, because he felt the situation to be serious enough to require a broadside against what he regards as a dangerous movement. However, it must not be thought that any of the writers indulge in abuse. Sometimes they resort to a little satire and fun-making, but it is of the kindly sort. All the writ-

ers uphold the reality of consciousness, volition, values, morality, and some of them distinctly religious experiences. So we would say that it is a work on real psychology, and not merely on physiology under a false nomenclature. We wish we could take the space to name all the eminent men who have contributed to the contents of this volume. A few of them are William McDougall, Josiah Morse, Charles C. Josey, Charles A. Ellwood (sociologist), Harris F. Rall, Edgar S. Brightman and Rufus M. Jones. It is true, some of these men are liberalistic in religion, particularly regarding the Bible, but in this volume none of their liberalism crops out, for they confine their efforts to a criticism of Behaviorism. In no case, as far as we can remember, is the Bible appealed to. We do not know why. Another matter puzzled us: not one of the writers uses the terms *Dualism* and *Interaction*. Yet their psychology is of that type, if they mean what they say. Why were those terms so scrupulously avoided? Why was the term *Mentalism* left out in the cold? The writers certainly treat the mind as if it were a real entity. Then it would be well to use the terminology that presents the true view without the possibility of mistake.

Why Thousand Years? By William Masselink, Th.D. Wm. B. Eerdmans' Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. \$1.50.

The sub-title of this volume is: "Will the Second Coming of Christ be Pre-millennial?" Whatever position you may hold regarding the subject, you will have to admit this is a well-written book. It canvasses the question with marked ability. The author first credits the pre-millinnarians with sincerity. They uphold the plenary inspiration of the Bible over against the Modernists, and that is a decidedly commendable feature in the author's estimation. It is a wholesome antidote to the "un-Scriptural optimism which is becoming quite current." It rightly emphasizes the second coming of Christ. In other ways it is commended. But the author thinks it wrongly interprets the Bible regarding some of the particulars of the last times. His own view is that Christ will not come to establish an earthly kingdom, with His throne in Jerusalem. The thousand years of Rev. XX are not literal years, but a perfect time of joy and glory for believing souls in the intermediate state—that is, the period between death and the final resurrection and judgment; therefore the Jerusalem of the Apocalypse is heaven, the New Jerusalem, not the Jerusalem of Palestine. Our author is also opposed to

the doctrine of two resurrections as held by the Chiliasts. The book is certainly worthy of impartial study.

The Author of the Pentateuch. By Rev. A. H. Finn. The Bible League, 45 Doughty Street, Bedford Row, London, W. C. 1, England. Price two Shillings.

Will the promoters of the multiple authorship of the Pentateuch (the documentary theory) and the deniers of its Mosaic authorship read this book? We feel almost sure that they will not, for in this case "Ephraim is wedded to his idols;" yet we hope they will read and inwardly digest it. Mr. Finn is the author of the great and scholarly book, *The Unity of the Pentateuch*, which we have noticed so often in this department. The present volume is much smaller, but it displays the same ability that marked the author's earlier treatise. In this work, after the very forcible introduction, he treats of the unity of the Pentateuch, its antiquity, and lastly of its authorship. With many convincing arguments he maintains that Moses must have been its author. Surely so great and potential a volume of literature could not have been given to the world by some anonymous author or authors. If Moses wrote it, the Bible is consistent throughout, and its divine character is established. The argument is valid. If what the Pentateuch says so often, "God spake unto Moses," is true, the Bible is God's holy Book. If those many sayings are not true—well, we must let the Modernists draw the fatal conclusion. For our part, we take our stand with Mr. Finn on the veracity of the Bible.

His Very Own: Paul's Epistle to the Ephesians. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Paper bound, 60 cents; cloth bound, \$1.00.

Dr. Harrison's books are always spiritual and uplifting. We have read his previous volumes with much uplift. As he rightly says, only the spiritual mind can understand and interpret the Pauline epistles. This is pre-eminently true of the letter to the Ephesians. In this epistle, says Dr. Harrison, "the Christian letter soars to its highest reaches as the vehicle for revealing the grace and truth of redemption." Here the regenerated mind dwells "in the heavenlies in Christ Jesus." The author first gives the proper approach to the epistle by a general analysis and by giving the historical setting. He holds that it was addressed to the church at Ephesus, but, on account of its general character, it was circulated among other churches, and thus became a kind

of ecumenical letter. The chapters are then analyzed in consecutive order and the profound spiritual truths are luminously developed.

A Tamarisk Garden Blessed with Rain. Translated and edited by Herbert Hudson Taylor and Marshall Broomhall. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa. Also London, Toronto, Melbourne and Shanghai.

This fascinating book is an autobiography of Pastor Ren of the China Inland Mission. It has been translated from the Chinese by Messrs. Taylor and Broomhall. In a most interesting way Mr. Ren tells the story of his adventurous and trying youth, his many escapes from robbers and rebels, his conversion to Christianity, his experiences as a convert, his work as a Christian pastor, his ordeals during the Boxer uprising, with many more wonderful adventures and escapes, and his closing years of devotion and service. All through his life as a Christian he magnifies the grace of God. He was ever loyal to Christ and the Holy Scriptures. He had many contacts with Hudson Taylor and other notable men of the China Inland Mission. The story is told in so interesting and simple a way that, as the proverb goes, "it almost reads itself." Such a life of fidelity to Christ and His cause is most strengthening to one's faith.

Our Authorized Bible Vindicated. By Benjamin G. Wilkinson, Ph.D. Order from the Author, 7120 Piney Branch Road, Takoma Park, D. C. Price, \$2.00.

If we mistake not, this book is bound to create a stir, if not a sensation, in Biblical circles. It is a vigorous and scholarly defense of the Authorized Bible and the Received Text (*Textus Receptus*) from which it was translated. At the same time it is a trenchant criticism of the British and American Revised Versions of the Holy Scriptures. By numerous quotations, with the authors, titles of books or magazines, and pages all scrupulously given, Dr. Wilkinson shows that the majority of the revisers were violently prejudiced against the Authorized Version and the Received Text, and at the same time they slavishly followed the Vatican and Sinaitic Manuscripts (Codex B and Codex Aleph), which, the author claims, were imperfect copies, more or less manipulated in the interest of a certain type of theology. Other manuscripts of a purer evangelical type were ignored. Westcott and Hort, especially, were partisans for those two manuscripts, and were violently opposed to the *Textus Receptus*. Scrivener, who was a master of textual criticism,

favored the latter text, but was outvoted in the committee. Moreover, the majority of the revisers were partial to the Latin Vulgate and the Jesuit Bible of 1582. Dr. Wilkinson cites many parallelisms between these two versions and the Revised Version, especially when the Catholic versions differed from the Authorized or King James Version. If Dr. Wilkinson is correct, these parallelisms look "deadly" enough. He also shows by many citations that the major number of the revisers were largely under the influence of the Romanizing movement in the Church of England, the Oxford (Tractarian) movement, and the rationalistic Biblical criticism that went over to England from Germany. The author cites many changes from the King James translation that seem to have been made in the interest of either liberalistic or Romanistic doctrines. The English of the Authorized Version is also far superior to that of the revisers. The author's many references, footnotes and quotations indicate wide and careful research. We agree that this is a gripping book, written in a clear style that no one can mistake. The author is the Dean of Theology in Washington Missionary College, Takoma Park, D. C. His book will certainly help us to appreciate the King James Version of 1611 more than ever.

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Additional Literary Notes

One of the purposes of these "Notes" is to call attention to good evangelical books, to get our readers to purchase them and read them, and thereby encourage good publishers to issue such works. Here come along a couple of circulars from Harper & Brothers, 49 East 33rd Street, New York City. One of them gives a list of "Soul-stirring Books for the True Believer." Another motto is, "Conservative books of golden worth indispensable for every Christian home."

Among the excellent books listed in the above-named circular are the following: "The Virgin Birth of Christ," by J. Gresham Machen; "Exploring the Bible," by Frank E. Gaebelein; "The Bible Under Fire," by John L. Campbell; "A Scientific Man and the Bible," by Howard A. Kelly; "A Scientific Investigation of the Old Testament," by Robert Dick Wilson; "A Lawyer and the Bible," by I. H. Linton; "Radiant Religion," by A. Z. Conrad; "Sindiga, the Savage," by Eric A. Beavon. There are others just as good. Just drop a letter or a postal card

to Harper & Brothers, and ask them to send you their circulars of conservative books.

Comes along the following news item: A recent issue of the *Denver Post* states that Mr. George McCarroll, who died in California last October, left \$20,000 to the American Tract Society, 7 West 45th Street, New York.

Again we must advert to Professor G. G. Atkins, D.D., of Auburn Theological Seminary, to whom we have referred in a previous article. He is so cocksure of the truth of evolution that he builds his whole philosophy of religion upon it, and thereby vetoes the authority of the Bible as to the origin of religion. It would be well for him to read what Dr. Herbert C. Sanborn, of Vanderbilt University, says about the shiftings and uncertainties of so-called science. He tells us that the student of philosophy today "finds the whole domain of science in an extraordinary ferment and uncertainty, in which not merely the atoms, but all the principles of orthodox teaching are being bombarded." This he says in the new book, *Behaviorism* (p. 94). And he quotes a significant paragraph from Hugo Dingler, the German scientist, in which the latter says: "In modern science, as it is envisaged by its most prominent leaders, there is absolutely no firm resting place left. Every semblance of a foothold which the isolated specialist thought he had, proves to be an illusion, when we look the entire situation squarely in the face."

It pleases us to note that Gilbert K. Chesterton, the noted British literarian, is able to see the brighter side of Main Street in our American towns. His appreciative view is the very opposite of that of Sinclair Lewis, who can see only the sad and seamy side of American town life. We are glad that there are some people in the world who can see the good things, while they are not blind to the things that are wrong and pathetic.

In another part of this magazine you will find an article on "Is Man an Accident?" dealing with a recent article by an English evolutionist. In the book on *Behaviorism* (reviewed above) Dr. William P. King, the compiler, makes these relevant observations:

"The attempt to construe the world and life aside from a directing purposiveness and intelligence is attended with insurmountable difficulties. Religious faith has its difficulties, but they are not to be compared with the difficulties of unbelief. Long ago Bacon wrote: 'I

had rather believe all the fables and Legends in the Talmud and the Alcoran than that this universal frame is without a mind.'

"Streeter in the same vein writes: 'It has taken centuries of conscious and intelligent effort to produce a machine which prints our morning paper; and has this universe, a machine the complexity and intricacy of which baffles the intellect and bewilders the imagination, come into existence of itself, the result of blind, unconscious force? Is the universe one gigantic accident, consequent upon an infinite succession of happy flukes? Of all the strange beliefs that man has cherished, none flaunts a paradox so staggering as this.'"

Thomas Huxley, although he sometimes professed himself to be an agnostic, was not indifferent about the future. In a recent volume we find this quotation from him: "It flashes across me all sorts of times, and with a sort of horror, that in 1900 I shall probably know no more of what is going on in the world than I did in 1800. I had sooner be in hell a good deal; at any rate in one of the upper circles, where the company and the climate are not too trying."

Information comes to hand that Dr. George Wood, who died in 1869, left a legacy of \$3,000 to the American Tract Society, the interest of which is to be used as prizes for the best tracts on some theme illustrating and developing the glory of Christ. In past years these contests have proved valuable. Another contest is now announced, with an offer of a gold medal and \$100 in cash for the first prize. There are also second and third prizes of fifty and twenty-five dollars each. The society is now especially interested in tracts combating atheism.

If you want to read a forcible presentation of Biblical inspiration without shading or diminution, get Mr. W. Hoste's *Inspiration or Fabrication?* published by The Bible League, 45 Doughty Street, Bedford Row, London, W. C. 1. The price is threepence. The author is well known as a valiant and capable upholder of the evangelical position. He shows himself acquainted with the positions of the cancelling critics, and handles them with much vigor. We do not know when we have read a tract that is more satisfying to the reason and the feelings than this one by Mr. Hoste.

A booklet bearing the title, *Evolution and the Origin of Man*, by C. F. Hogg, comes from

Pickering & Inglis, Pubs., 14 Paternoster Row, London, E. C. 4. The price is threepence net. In a clear and convincing way the author sums up the arguments in favor of creationism and against evolution. He gives the following significant quotation from Purves Lewis, a scientific author of repute:

"The Pineal gland was formerly regarded mainly as a 'vestigial' organ, a portion of which, in some reptiles, develops into a rudimentary pineal or perietal eye. Modern observations, however, show that, so far from being a mere vestigial organ, it is a glandular structure whose activity is necessary for normal metabolism in early life, and that, prior to the age of puberty, the pineal gland is an important organ of internal secretion."

Here comes a pamphlet by our friend, Dr. H. C. Morton, well known as the author of *The Bankruptcy of Evolution*, which deals with *The Exodus and Modern Discovery* in a most effective way. It shows that historical and other conditions in Egypt correspond with the representations in the book of Exodus. It confirms faith in the historicity of that important book of the Bible. Hammett & Company, Pubs., 5b Hammett Street, Taunton, England. Price twopence per copy; 12 copies, two shillings; 100 copies, 15 shillings.

A booklet, entitled *Paul Versus Peter*, by William R. Newell, contains a valuable discussion of Galatians I and II. The author does not mean that the inspired teaching of Peter as given in his epistles is at variance with the teaching of Paul, but that, when Paul had to rebuke Peter at Ephesus, Peter had fallen back for the moment into Jewish legalism. Mr. Newell holds that Paul gave to the world the pure gospel of salvation by grace alone through faith. Weir Brothers, Pubs., 4840 Grace Street, Chicago.

Another valuable tractate by Mr. C. F. Hogg bears the title, *The Traditions and the Deposit*. The price is twopence per copy; 5 for a shilling; one dozen for 2s 3d. Pickering & Inglis, Pubs., as above.

Hammett & Company, 5b Hammett Street, Taunton, England, have also published a most informing pamphlet by Rev. T. W. Fawthrop, Litt.D., which carries the title, *The Spade and the Word*. Get it and see how wonderfully archeology corroborates the historical verity of the Bible. Price twopence; 12 copies, 2 shillings.

OUR SERIAL

The Clamping of the Shackles

A story that deals effectively with some of the crucial questions that are now disrupting the Church of our Lord Jesus Christ

—BY PROFESSOR GLENN GATES COLE, LITT.D.—

UP TO her entrance at the university, Wanda had accepted the Bible and its teachings without question. She knew there were unbelievers, and had a misty knowledge of such classes as Infidels, Agnostics, Atheists, Free-thinkers, and the like. Almost the first day of her sojourn at the university she found that the contest between Bible and certain forms of science was the paramount issue in the minds of the students. One of the girls asked her if she believed in evolution. Her reply was that she did, that her high school teachers had taught it, and she had never had any occasion to question it.

But when she heard one of the lecturers in a subject involving evolution, she discovered that she had never had the least idea of the term. She had accepted a word, and knew nothing of what it implied. His interpretation of it, antagonized every religious idea she had ever had. He stated that there was no Creation in the Bible sense, and that in consequence, the Bible was wrong; and so, not an inspired authority at all. Man was not a creation of God, but an evolved ape, and no more responsible for his life or attributes than was the ape from which he descended. She was indignant at such teachings and remonstrated with several of the girls; but they only laughed and told her she would give up her obsolete notions and become reconciled to the best of modern scholarship in time.

And so it proved. All the arguments appeared to be on their side. She could not stand it to be denominated "queer" by her companions; and that was the term they used to describe

XVII

Otie in Shackles

If man be but an evolved ape, there is no immortal soul; and every animal feeling, enjoyment and passion must be natural and right. Why waste time in training an intellect which was unnatural to an ape plane, and which evolved one's tastes along unnecessary and abnormal lines? There was no additional enjoyment or pleasure in it; why not be satisfied with the interesting things that life affords as it is?

every one who tried to stand out against their doctrines. She had tacitly agreed, and as evidence accumulated, she went over enthusiastically to evolution and all its vicious train. There was no middle ground in the university sentiment. The authorities cited for her reading were false, but they were represented to her as being true. Haeckel, the arch Atheist was one of the most quoted. And he said, "When man's evolution from a series of other mammals was proved, the belief in the immortality of the soul, freedom of the will, and God, lost its last support."

It was at this time evident to her, that if any part of Scripture was improbable and false, it would be impossible to pick out the truth from the error. So the whole Book became but fable, poetry and myth to her as it was falsely represented. Its teachings were hence theoretical and not at all authoritative. This swept every vestige of reserve away, and she found that she had hazy ideas of right and wrong. Before the half of the first year had passed, she had forsaken the associations she had first formed, and thrown herself wildly and without reserve into the pursuit of pleasure. If man were but an evolved ape, there is no immortal soul, and every animal feeling, enjoyment and passion must be natural and right. Why waste the time in training an intellect which was unnatural to an ape plane, and which evolved one's tastes along unnecessary and abnormal lines? There was no additional enjoyment or pleasure in it; why not be satisfied with the interesting things that life afforded as it is? She had thus been led to turn her

back upon the old life, and sought the pleasures of the new.

So she and one of her girl companions, had run away from the dormitory one night, and never returned. They had secured a position in one of the stores in the city. Not until she had come across Peyton one night, when he with a company of other students bent upon a lawless escapade, had become involved in an altercation with the police, and staggered badly wounded into her life, had she awakened to the vicious and death-inviting nature of her choice.

She had helped nurse the unfortunate youth back to health, and, in doing so, the two had faced the utter ruin that was before them in the paths they were traveling. Frightened at the awful revelation, she had fled to her home; and secure in the protection afforded her there, she had commenced an up-hill struggle towards a better life. In her stubborn resolve, she had succeeded by abandoning her artificial, dangerous faith and unsettling theories, and unreservedly clinging to her Bible and her Divine Christ.

Heretofore, she had always condemned herself, and her own wickedness. But she thought along different lines to-day. In the light of what she had seen in the lives of Peyton, John Lewis, and others, she realized that it was the clamping of shackles and not her depravity that had been her undoing. She had been an innocent victim to an overwhelming force, like thousands of others. And that force was the Paganism in her education: the dangerous emphasis that she was purely animal, that the Bible was a fraud; and that, instead of being a creature formed in the image of God, she was merely an evolved animal.

A strange calm came to her as she reflected. She could no longer revile herself; but, instead, she began to sympathize with her unhappy lot. She had wasted her chances for respectability so blindly, but she had done it innocently. Why did such sad conditions exist in the world? Why was man so persistent in his so-called animal selfishness? And why was woman so weak in her character? Why were such debasing teachings of an animal-man so popular? And the answer came—false education! It is an education that has brutalized society, and reduced man to an animal plane. She had been the innocent victim of an abominable education. Man's God-given mind was ordained to control his actions; and this mind was the creature of education. But Pagan conceptions had paralyzed that education. The mind had been dethroned, and Nature and Ev-

olution had enthroned the animal, and debased the mental and spiritual. It was so new to her, this subject of thought—why had no one ever seen it before? Perhaps they had; but if so, why had it never been published and popularized? And the answer came thundering back again: false education!

And the power of Satan back of this propaganda to make popular debasement of man! Why, the most widely circulated of histories read by young people, propagated the doubt, "In the last twenty years, a considerable number of well-preserved fossil skeletons of men-apes and other apes have been discovered and among them are all the intermediate forms which constitute a series of ancestors connecting the oldest anthropoid ape with man." No wonder the thousands of young people who read this false statement and think it true, turn their backs upon the Bible, and all the morality it stands for. There is no uplift in such immoral teaching.

A new crusade must be preached! On the morrow, she would begin to formulate her plans. It might take a year, or more likely many years, before the educational forces of the country could feel the touch of the coming leaven. But some one must begin it. There will be no hope for the race until materialism, naturalism and evolution shall be driven from the well-springs of education—the schools and colleges of the land!

She had no false hopes of doing the gigantic task herself. She had no delusions. Her plan was to stimulate the leaders of thought, here and there, to direct their efforts toward reform. First of all, the Church of Christ must part company with evolution and its resultant hand-maiden, the critical fragmenting of the Scriptures. Man in God's image must be preached, instead of man in an ape's lineage. If the church would return God to his throne of creative power, regain for Christ his Divine heritage, and place man once more in the Spirit-led realm, the beginning must be made!

God must come back into his own; and to come back into his own, men must voluntarily exalt Him to the supreme leadership in their lives.

* * *

Peyton found himself stirred with a great longing to return to his ministry. He could hardly constrain himself, so much did the responsibility of redeeming his mistakes impress him. He chafed at his restraint; and then a new resolve came. He would begin at once to exercise his new conceptions of religion. And why not? The believers in the Apostolic

church went everywhere preaching the gospel; so why should he be trammelled by denominational and ecclesiastical organizations? He must preach the Christ! There were thousands who knew nothing of the saving-power of Jesus. These very mountains were fields for preaching the Word. He would evangelize as long as he could secure a hearing, and he knew that among his neighbors and the regions even more remote, they were hungering for just such help as he was able to give.

So he set out on an itinerary. He went from place to place and his heart warmed as he found the populace eager to receive the message. His strong intellectuality enabled him to tone down his statements to the comprehension of the people he preached to. He cultivated plainness and a vocabulary of common words. He judged his success in this effort by the apparent interest and comprehension displayed by his hearers. It made little odds to him whether he found but a handful to preach to or a fair-sized crowd, his message was as faithfully delivered, and he ceased not to declare the whole counsel of God.

He went on and on. The little cabin was far behind him. He found himself in more populous regions, and small towns gave way to larger ones. Without conscious plan, he went on and on, preaching as he found hearers, sometimes stopping for days with some minister who made a place for him to preach, and spending the time outside the pulpit interceding with his ministerial friends to rely more and more upon the pure unadulterated Word of God. Sometimes he was looked upon as insane; but in most cases, he found his message received with respect.

And, then one day, in a town of considerable size, he saw a woman who struck him as one he had seen before. But he could not identify her. She was plainly garbed, and evidently wished to hear him without being recognized.

The service ended, he found the woman lingering to speak to him. As he turned to her, from a few words with another, he found himself face to face with Mrs. Donald! Peyton was off his guard, and for a moment there was an uncontrollable surge of passion, which in a man less balanced and guided by the Spirit, sometimes means violence. There was nothing which could so unsettle him, nor cast a more effectual extinguisher upon his religious fervor, than this unexpected meeting with her. She was a dread reminder of that old life he wished to forget.

But sanity came rapidly back to him. He could not avoid the consequences of his hated

past. His one duty was to act as wisely as he could. What a savor of salvation is the sense of duty; it makes plain the shaded pathway of life!

"You do not appear at all pleased to see me, Peyton," she began with an ironical intonation.

"I confess you speak aright," he replied. "I am not at all pleased to see you."

"Perhaps I come as a penitent drawn by your wonderful preaching," she chided, sarcastically.

To this retarding nothingness, he made no reply. He would let her reveal herself. As he did not reply, she continued:

"I am not going to coax nor cajole you, Peyton. I have sense enough to realize that you do not want me. There was a time you were different, it is true. But I think too much of myself to force my life upon an unappreciative creature as you are. I am not interceding for myself this time. Actually, Peyton, after hearing you preach, I am convinced you are right and I am wrong. I have too often been in need of help myself to put my worthless life in the path of all the good you can accomplish. In this, I think I am more considerate than Wanda Reese. I shall never do anything to injure you or your work."

"Really, Mrs. Donald, I thank you for that. I always did realize that you had a fund of good, hard, common sense. But I am puzzled. You have some hidden plan beneath all this. What is your object?"

"Just this," she replied. "I came to this town to escape from Washington. I have a lady in my charge who is in such a condition of mind, that she required a quiet, country place. So we are here. To-day I incidentally heard of you and your name. I think the God you spoke about, must have sent you to this place. There is something said in the Book about harvesting what one sows. God wants you to see what you have done."

"I do not understand what you mean," he said, much perplexed.

"I want you to visit this charge of mine," she replied.

"Well, what about it? Is there anything I can do for her?"

"Occasionally, in fits of delirium, I hear her call for 'Brother Harker,' and I imagine you might be the one she calls."

"I doubt that," he said. "Where did you find her?"

"In Washington. Perhaps you are aware that I am endeavoring to support myself honestly and honorably? You are not the only reformed crook in the world, Peyton Harker.

Well, I saw an advertisement in a paper for a companion wanted for an invalid. I replied to the ad and got the place. Her husband put the poor creature in my care. I never saw a more pathetic case in my life. In her confidences and her ravings I have come to know her history. And, Peyton Harker, I want you to reap the foul harvest coming to you. You must come and see this poor creature, and realize that it is you who is responsible for the condition!"

"Me!" he echoed, with remonstrance in his voice.

"Yes; you! But I am not going to tell you more, now; for you might refuse to do your duty. Will you come?"

"To be sure, if I can be of any real service," he assured her. Curiosity was re-inforcing his natural kindness of heart which went out to any unfortunate creature needing sympathy.

She gave him directions as to where to find her, set an hour for the conference, and left him. Who could the unfortunate young woman be who called for him in her irresponsible ravings? What was back of all this? Was it another survival of his evil university days? What did it mean?

Much of the evil men do exact a punishment in this life. The man who apparently reaps none of his harvest of remorse and unhappiness in this life is an exception. About the only one who suffers excruciatingly is the one who turns his back upon his evil doings. For him, there is an escape from future fires, but the justice of an outraged Divinity must be satisfied. He may atone for his wickedness here, but the unrepentant must go out into the unfathomed hereafter to reap the rewards of his evil.

In the Editor's Mail

December 5, 1930.

Dear Doctor Sloan:

This idea came to me while I was looking around for sermon material and formulating a preaching plan. The theme, The Ten Most Important Doctrines of Christianity, came to my mind. At first I thought of writing to a friend asking him what he thought they were. Then I thought of writing to two or three others. Finally the idea expanded into the plan for a modest questionnaire; so I have selected a list of forty names representing teachers, ministers and editors. I selected your name as editor of the *Bible Champion* and the *Essentialist*, merged.

Will you kindly state what you believe to be the ten most important doctrines of Christianity and send the list to me in the self-addressed stamped envelope? You may send the list without comment, or with comment on any or all of the list, or make any general comment you choose to make.

And perhaps in the future I may be of service to you in return for your kindness.

M——

P. S.—Congratulations on the Merged *Champion* and *Essentialist*. I think it is a good plan.

REPLY

December 9, 1930.

We are very glad indeed to hear from you under the date of December 5th, and to answer your questions. We are writing below the list of the ten chief doctrines of the Christian faith as we understand them.

1. The human race is fallen and is now both morally and spiritually abnormal.

2. God through the ages has been making supernatural disclosures of Himself with a redemptive purpose.

3. Those redemptive self-disclosures made through Israel had a peculiar richness, power and purpose.

4. The Holy Trinity of God.

5. God the Son did become incarnate, the infinite in the finite by the power of the Holy Ghost, through the womb of the Virgin Mary.

6. Christ died for sin, lifting up judgment into the life of God, and thus placing a supreme emphasis upon it. God is thus true to His infinite holiness and to His consuming love.

7. Christ triumphed over death on the third

day leaving His grave open and empty behind Him, and He ascended into heaven.

8. Justification by faith alone.

9. The supernatural regenerating work of the Holy Ghost which includes also His witness to our adoption.

10. The progress of the Kingdom of God on earth and its final perfection as a solidarity, a brotherhood, the image of the Trinity of God, in heaven.

You will instantly recognize this as the outline of historic Christianity, held alike by Catholic and Protestant, a system of faith that has remained unchanged across the centuries, independent of the diverging schools of Christian thought. These are the truths also that are centrally emphasized in the Scripture.

We congratulate you upon your plan to preach a series of sermons upon these great themes.

* * *

Our New Magazine

The January number of the New Magazine has just come to hand; and I want to congratulate you on its make-up and contents. It has much of the old-time style of the *Bible Champion*, but a new spirit seems to inspire it. And I believe that this New Magazine is destined to do a vast amount of good.

I want especially to declare my whole-hearted endorsement of your statement that one's philosophy is always a matter of a moral choice, not merely an intellectual one. This is sound sense, sound science, and sound philosophy. I believe I have read about as much of the deeper kind of scientific and philosophic reasoning as any young man of 60 could well accomplish. And of one thing I am sure, it is not in the human mind to plough a straight furrow across the universe by cold, sheer intellect alone, and arrive at ultimate truth in that fashion. It just can't be done that way; that is all. The moral (and religious choice) must come first. Hence the paramount importance of every college or university's having a high moral and religious atmosphere. Even the individual researcher in history, or astronomy, or psychology needs this moral and religious pole-star to keep him from being fooled by *appearance* which he is liable to mistake for *realities*.

So, rub this idea in, and then rub it in some more. It is a big enough truth to form the dynamic for a dozen issues of the magazine.

If any man willeth to do His will, he shall know . . .

Only the sincere (pure) in heart are privileged to see God even here in this life in His Created works, or in any other phase of real truth.

So, more power to your arm. And may the Blessed Lord keep you and guide you.—*George McCready Price*.

P. S. Of course, along with what you say along this line, goes your other remark that we need to develop a clear distinction between verified scientific truths and mere speculative opinion. It seems to me that such men as Eddington and Jeans, and Woodger (in biology), and perhaps even Whitehead, are doing a good turn by stripping away the false and deceptive reasoning which has long obscured the truth regarding the make-up and the behavior of the physical and the astronomical universe. P. W. Bridgman (of Harvard), and L. T. More have also done much along this line.

* * *

I am very much delighted with the first copy of the new magazine. It is beautiful, unique and striking without being bizarre. The contents are certainly varied enough to suit anybody. There are some very able articles in its table of contents. The pinkish yellowish tint is very pleasing to the eye. There is no other magazine like it.

And what an impressive name—CHRISTIAN FAITH AND LIFE! I wonder who was so original as to christen it. Every word means something and indicates precisely what the magazine stands for. I am felicitating every one connected with this periodical, even myself!—*Professor Leander S. Keyser, D.D.*

* * *

FROM BISHOP DuBOSE, D.D.

The first number of CHRISTIAN FAITH AND LIFE has come. It is great! Truly a Divinity is shaping your ends in this enterprise. With a ripe field and a consolidated constituency, there is hardly a limit to your success. I congratulate you!

* * *

I am sending in my subscription to CHRISTIAN FAITH AND LIFE. I have greatly enjoyed and been largely profited by reading the *Essentialist*. It has made a splendid contribution to the faith and life of the Church—*De Witt C. Cobb*.

This from a prominent professor who appreciates the Name, Appearance and Contents: Congratulations on the consolidation! The name of the new magazine will be worth 1,000 new subscribers!

* * *

I am herewith enclosing my subscription for one year for CHRISTIAN FAITH AND LIFE. I take this opportunity to write you my appreciation of the work you have been doing for the Christian faith. Its ringing declarations for the "faith once delivered to the saints," and against the erroneous doctrines that have recently crept into the Church have heartened all true believers everywhere.—*Charles B. Sears.*

* * *

It is natural that I am deeply interested in the first number of CHRISTIAN FAITH AND LIFE. To say the least: your creatively Christian intellect has brought an intensely thought-generating magazine. I like the spirit of this magazine. It is that of our Lord as far as it is possible for us human beings to possess His spirit. It is believing, trusting, understanding, hopeful, kindly,—yet positively witness-bearing! That is what our Lord asked of us. With His help let us keep us like this. So Christ-like, so kindly, so assured of the truth, possessed in Him; victoriously humble, because of Him who said "Heaven and earth shall pass away, but my words shall never pass away." In His name I wish you and CHRISTIAN FAITH AND LIFE a blessed year.—*Frederick Hasskarl, B.D.*

* * *

We farmers in California are hard pressed. However, the Champion has been a great help to me and the first issue under the new name makes me long to continue with you. I admire Dr. Keyser and his writings. I shall now be glad to follow our friend, Bishop DuBose, through your pages. God bless all engaged in this new enterprise and strengthen the faith and deepen the experience of your readers.—*W.C.C.*

* * *

This from the editor of a prominent monthly: I want to congratulate you on the appearance and content of the first issue of the combined *Champion* and *Essentialist*. It is well laid out, is full of meat, and I think with a good plan of management—each department under a specific editor. This divides the bur-

den as well as increases the efficiency of each department. We trust the CHRISTIAN FAITH AND LIFE will meet with the success it deserves.

* * *

A Physician's Stalwart Witness

THE *Presbyterian* recently printed a notable series of articles by prominent laymen from the various walks of life, in which they discuss their attitude and that of their class to the church. We recall having seen one article each by a farmer, a lawyer, a banker, and a physician. The whole series is interesting and suggestive. The article by the physician struck us as eminently worth while. A few paragraphs from it will be welcomed by our readers:

"I have very little sympathy with the idea that the church today must appeal to today's foibles; that we must bring our preaching into line with modern science in order to appeal to the intellectuals. Recently I went into a bookstore in Chicago to get a new physiology. The one I have is five years old. There are a good many new conceptions of glands and nerves in five years. There will be more within the next five. A young college student said to me some time ago, 'Don't you think we have to make the Bible square with science?' To which I replied, 'Which science? The physics of the atom, the biology of the ant, or the swing of the Pleiades? And if we make it square with today's science, what are we going to do with tomorrow's?' For if I live I will be back for another physiology maybe in less than five years.

I am not worried much about the conflict between science and the Bible; it may be because I know so many scientists and find them just as I find farmers: some with a humble, devout faith and some with none. One of the greatest scientists connected with the Smithsonian Institution said in my presence: 'Men think little of it when they see two merchants who are not Christians; they do not attribute it to the fact that it is because they are merchants; yet if they see two scientists who are not Christians, they immediately attribute it to the fact of something they know in science. Now, that has nothing to do with it. They are not Christian for the same reason the two merchants are not Christian—they have never been converted.' That is all. It is not knowledge that converts; it is grace.

This is very heartening testimony for Christians from a man of science. Here at least the cry cannot be raised that it is ignorance of nature and its laws which keeps men on the foundation of the Bible. In the face of such witness the assertion frequently heard that a person who has studied modern science no longer can believe in the Bible has but little weight.—*The Lutheran Witness.*